

THE CHAUTAUQUAN.

VOL. XIX.

APRIL, 1894.

No. 1.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*, Drawer 194, Buffalo, N. Y. All "personal" letters should be so marked on envelope. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors*: LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Executive Secretary*. A. M. MARTIN, *General Secretary*.

REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

VILLAGE LIFE IN MEXICO.

BY T. J. HUGHES.

OF all the many different, widely ranging definitions of life, that one seems to me to contain the most of truth which says, "Life is but a day repeated." Aside from any moral suggestions contained in these simple, though very expressive words, their simplest meaning answers well our purpose, for, by a sketch of a day in a Mexican village, we expect to portray the village life.

How complex and various is the history of a day throughout the world! Had the tower of Babel been built high enough to witness from its summit the passing events of a day on earth, what an interesting kaleidoscope of life would have been seen! But we need not imagine ourselves at such lofty points of view. Life, anywhere, is interesting enough,

"In lonely fields, mid city throngs
Wherever wondrous man belongs."

The most interesting period is the beginning of the day, when the first signs of awakening life are seen and heard. The noises of early morning, breaking in upon peaceful slumbers, awaken and bind the consciousness to the peculiar life of a place. The crowing of the cock, chirping of birds, and neighing of horses are inseparably associated with life on the farm. The familiar tone of a town clock speaks the history, recalls the life of the village, to one familiar with its sound. The ringing of a bell carried Napoleon back to his childhood days and brought tears from the stony heart of the

First Consul. Sounds give individuality to a place, distinguish it, perhaps, more than anything else, from other places. If the reader could hear vibrating in his ears the sweet-toned bells of a Mexican village, which send forth their nervous, passionate peals shortly after sunrise, announcing the full beginning of the day and calling the



A freight carrier.

people to their duties, he would find himself, in imagination at least, transported to the village itself, falling in with the spirit of the matter, the sketch is applicable to any Mexican village—having arrived about three in the morning. There being no hotel ac-



A Mexican farm.

its newly awakened life. The nervous, rapid beats speak out the individuality of the place, and suggest the temperament of the people.

The notes of the earlier morning, those which are, perhaps, more characteristic of a Mexican village, which tell you, as you are aroused from pleasant dreams of home, and half asleep, half awake, are confused as to your exact locality, that you are in Mexico and nowhere else, are those of the cock. So grand, continuous, and characteristic is its chorus, that one soon has it associated with his experience of the village life. There, the little drowsy, long-faced burros* chime in with their weird songs of salutation to the approaching day, commencing with high, squeaking falsetto notes, which gradually lower into a deep buzz-saw bass. After awhile fires glimmer in the darkness and much rattling, like drumming on Chinese kettles, is added to the other sounds of awakening life. The housewives are pounding corn in preparation for the morning meal.

By the foregoing "early bird" concerts was I entertained while lingering about the railway station at—well, the name doesn't

commode in the place, I was obliged to put up with the meager comforts about the depot, where two hours of the chilly night air made the flickering of a fire some distance away a welcome sight. The temptation could not be resisted of trying an acquaintance with the owner thereof in the expectation of being invited to enjoy its comforts. The reader will excuse a call at so improper a time, if he is acquainted with Mexican hospitality and courtesy. A stranger is always welcomed by the common people, and made to feel as much at home as an old time friend.

I was invited in, and took good advantage of the opportunity to see the domestic side of Mexican life.

The house was one typical of the country, a blocked-shaped, thick-walled adobe,* with no windows, heavily barred door, cement floor, and two rooms containing but two or three articles of furniture. The better dwellings have one or two windows, barred after the Spanish style with iron gratings, so that a row of houses looks like so many cells of a prison.

The cooking is usually done by a small camp fire in the open air, or in a loose bam-

*[Bur'ro.] The word used through the southwestern part of the United States for donkey.

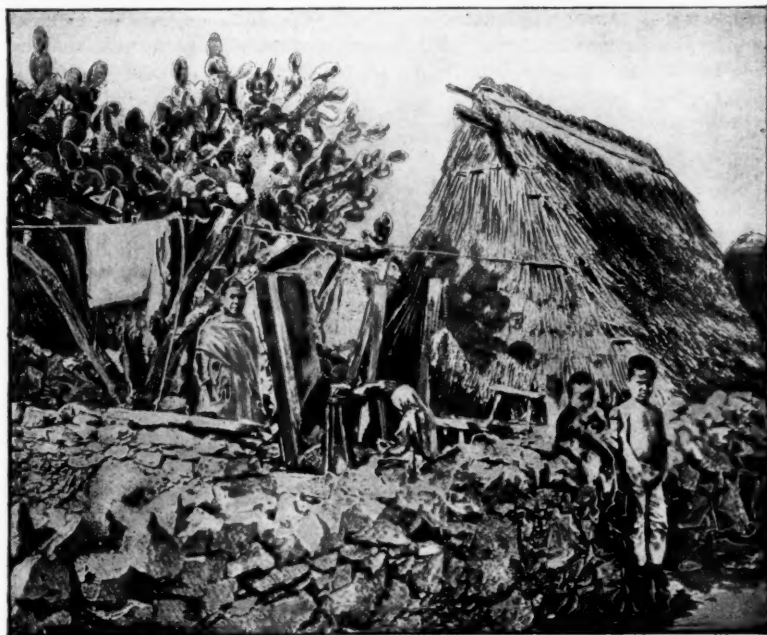
*[A-dō'ba] The Mexican name for the sun dried brick used in building houses.

boo shed, which permits the escape of the smoke. As I was comfortably seated by the pleasant fire, talking with "mine host," who was greatly amused at my Spanish, and at the English names of various things, the wife was busily at work beating corn in a bowl of stone. The meal was then mixed with water, made into a coarse pancake, and baked on a flat stone heated over the fire. She was making tortilla, the staple food of the country, the same as bread with us. Chili* and beans were also cooking in earthen vessels. These three articles made the morning meal of my new acquaintances, as they do all the meals throughout the year, with the poorer classes.

Mexicans certainly know how to make the best use of maize, the chief product of the country. The women take the corn as it comes from the stalk, wrapped in the husk. Of this it is carefully stripped, the husks

shelled, the grains are soaked in water over night, the liquid made into soups and broths, and the corn pounded into meal for the tortilla and bread. The stalks make roofs for many of the houses—an odd combination—stone walls two feet thick, with corn stalk roofs.

In another village I happened to be invited into the house of a well-to-do Mexican while dinner was in course of preparation. His wife, a large fleshy woman, was seated, after the fashion of a tailor at work, upon a large stone platform in one corner of the room. Before her was burning the fire, around which were many pots and kettles. It was not long ere I felt constrained to look upon the cook as a true culinary queen, not so much for the skill displayed in her art, as for the great ease with which she managed her pots. Half a dozen dishes were being prepared with no greater exertion than an



A village home.

being saved for the wrappers of cigarettes, the smoking of which is the great habit of the people, men and women. After being

* The pod or fruit of the Guinea pepper, the *Capiscum annuum*. It forms one of the staple products of the country.

occasional poke with a stick, without moving from her place. Everything went on with such ease and smoothness, that it seemed the whole was being done by a magic wave of the hand.

The day has now fully commenced, and

the women put over their plain calico gowns, large somber black shawls, and start out to mass; the men, in their cool linen and immense sombreros,* go to work; and half clad, dirty looking children, to school. It is now we hear the rapid ringing of the bells of the village church, livening up the populace and calling each to the duties of the day. We follow the women to mass.

The building is a structure of Spanish architecture with oriental cupolas, and faded yellow and red mosaics. It is very ancient in appearance, and, in fact, many of the churches are a hundred and two hundred years old. The services are interspersed with good music, and after lingering awhile, we leave with the opinion that the religious side of Mexican life, especially among the women, is one of much sincerity.

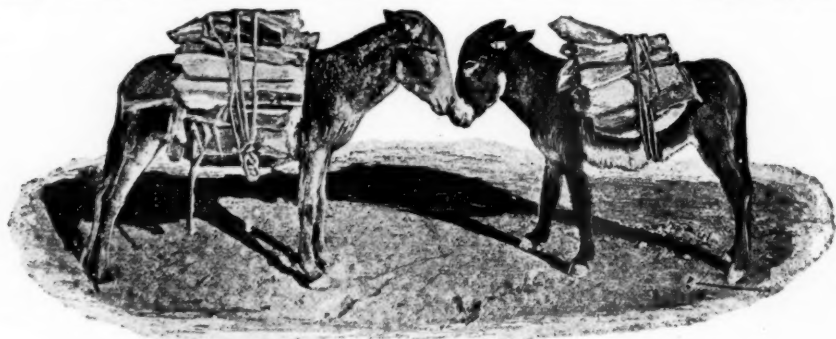
For the time being, we leave the children with their lessons. Their education is by no means neglected, and it is rare, indeed, to find an adult who cannot read and write.

We now find ourselves strolling about the village noting its appearance and make-up.

the cool and delightful shade of thickly planted orange, banana, and palm trees.

The ancient appearance of houses and streets is more like what one would expect to find in Jerusalem than in a nineteenth century republic. Oriental features are everywhere common—women carrying immense water jars, passing to and fro; sleepy-eyed, lazy donkeys loaded with cane until nothing but their ears are in sight, prodded along by the sharp-pointed sticks of merciless masters; dirty, ragged, and often naked children wallowing in the dust; and great-wheeled, ancient-looking ox-carts, with immense loads, women, burros, children, carts, straggling along in the middle of the street. The muddy waters of the Rio Grande separate us from a people more different from ourselves than many across the waters.

The brisk activity of the morning is soon over, and as the sun steals toward the meridian, there is but little bustle and activity. During the afternoon, most of the houses are closed and everything is so quiet that the town seems deserted. Burros closely hug garden



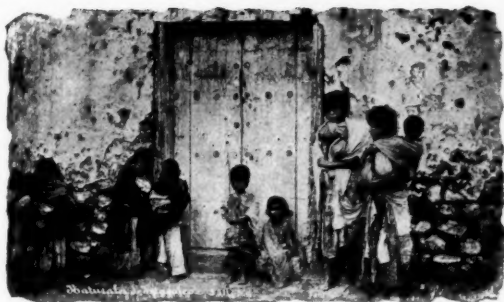
Mexican burros.

A glance about the streets reveals a great monotony of color and outline. Unbroken lines of one story houses form narrow, dirty, gutterlike streets. The yards and gardens which make, with their semitropical trees and plants, delightful interior courts, whose abundant foliage hides the houses of the village at a distant view, are now themselves concealed, and everything looks barren and desolate. The only relief is the plaza† with

*[Som-brā'rōs.] Broad-brimmed hats of Spanish origin but now much worn in America.

†[Plā'zā.] A public square or open space surrounded by houses in a city or town; especially in a Spanish or Spanish-American town.

walls where they stand dozing and blinking in the shade for hours. Merchants keep open their stores more as a matter of custom than with the expectation of doing any business, and peddlers lounge about unsolicitous whether you buy or not. For awhile, I am reminded of a Sunday afternoon, appropriate to which comes floating from the distance the notes of a well-trained chorus. Following up this only evidence of awakened life, I find a large number of men finishing a house. The chorus was that of about twenty young men who were stamping the floor, their heavy stampers keeping time to a merry and lively song. Further efforts to find the men



Mexican children.

at their employments were futile. Most of the villages are agricultural or mining towns, which industries are carried on without, the villagers themselves being engaged in such occupations as supply the wants of the people. What astonishes one is the large number of idle men—poor men—found in all the smaller places, and the wonder is how they live.

The village assumes a more lively air as the children are released from school. Childhood is the one happy period of life in Mexico as elsewhere, and its sports and enjoy-

the innocent burros are driven from their shady retreats, but not aroused from their slumbers,—and made the means of an endless amount of harmless amusement.

A donkey is a part of nearly every family. It is the pride of the ten-year-old boy to be the happy possessor of one, when, with his dollar investment in equine flesh, he imagines himself as rich as the chiefs of Arabia. Along any of the streets the children are to be seen having their fun with the harmless beast dozing in the midst. Perhaps three or four are on his back, ranging all the way from a tot of three years, up. Others are crawling between his legs, pulling his tail, and otherwise annoying the patient burro, who takes everything and endures everything, rather than wake up to defend himself. With many jabs in the ribs and much pushing from behind, the donkey is made to move on in a sort of triumphal procession, amid the jeers and yelling of the children. In another place some boys have succeeded in arousing a burro to kick when his legs are



Preparing a meal.

ments here give rise to as much delight as those in other countries. Gambling with pennies and marbles is a great passion with the boys. I saw little fellows barely out of their dresses throwing up pennies with as much eagerness as old time gamblers. Then

tickled. The odd displays of languid activity give rise to much laughter, and as they dodge his lazy efforts, yells of delight rend the air. Life among the young folks is of but few attractions to one who has experienced its enjoyments in the United States. All in-

nocent amusements practiced by us are unknown. There are no parties, no reading circles, no public gatherings of young people. No means are employed to bring the sexes together to enjoy each other's society, the young man not even being permitted to visit his sweetheart at her home. A marriageable couple are never permitted to go out together, especially after dark, and when such a thing does occur, they are made to marry at once. Such distrust of the virtue and honor of woman turns courtship into a system of intrigue. The sexes will find a means of enjoying each other's society and a theory that does not conform to so natural a desire must be broken in practice. Courtship is carried

A story of a love affair in Mexico would be something like the following :

Lorenzo, a respectable young fellow, just reaching manhood, has been attracted by the charms of Margarita. The young lady is made aware of his impressions whenever she happens to glance at Lorenzo, for she invariably finds his eye fastened upon her, as by a charm. As she cares to encourage the young man, soft glances and smiles are showered upon him, which artifices heighten his ardor to a great degree. Chance meetings do not suffice him now, and he is always somewhere along the street Margarita must pass in going to market. At the band concerts in the plaza of evenings, he is sure to be at some



A family group.

on by a most elaborate system of flirtation, which employs every known sign—the deaf and dumb alphabet, the language of flowers, various ways of wearing the sombrero, handkerchief flirtation, etc. By these means an acquaintance is secured, love made, and quite often, a proposal advanced. They are more frequently made use of, however, to plan secret meetings.

convenient distance, where his fingers, handkerchief, and sombrero can be much use of, as the means of an evening's conversation.

The young man has become very devout, and attends all religious services, for Margarita is there. As the demure maid kneels beside her duenna* or mother, the infatuated

[Du-én'na.] An elderly woman acting as chaperon or governess.

youth is leaning against a neighboring pillar, vigorously working his digits, conveying messages of love. They now plan secret meetings, and as Margarita goes to market she takes a roundabout way to have a few words with Lorenzo. The story advances—not smoothly, if it be one of true love—and Lorenzo calls upon his heart's idol after the lights are out; whispers to her through the bars of her window; and reaches up and kisses her hand. But such restraints about the one of his dreams make him desperate as the passion grows, and he bribes the servants to admit him to her chamber.

Lorenzo now asks her parents' consent to their marriage. They are surprised to learn that any one had been courting their daughter, but being an acceptable young man the request is granted. They now give the suitor permission for the first time to enter their house, and that, when the marriage ceremony takes place.

As the day wears on it becomes more lively and the life that has been partially asleep, is refreshed and livened by the cool breezes of evening. The children continue their sports with increased vigor, and the dogs, that have been asleep all day, bark at real and imaginary objects. The two together keep up a continuous yelling and barking, filling the air from every quarter. The husband returned from his day's work, gathers his family about a pleasant camp fire, his weary soul cheered by lively songs accompanied by the guitar. Music floats upon the air—soft, sweet, passionate strains. Lively songs mingle with the din

of the children and dogs, and the air is filled with the sounds of intense, invigorated life.

Families visit each other, spending hours in social gossip about camp fires, drinking coffee and smoking cigarettes. Most of the people like their coffee made very strong. The favorite way of serving is pouring from the large jugful of dark, rich liquid into the cups until they are half or three quarters full, then filling them with boiling milk. Under the influence of this stimulant tongues are loosened and the languid air induced by the heat of the day disappears. Sometimes the national liquor, called pulque, which is the fermented juice of the century plant, is served instead of coffee. Quite often, one interior court is common to all the houses of a block, and into this the whole neighborhood gathers,—a lively, merry crowd.

The young men are down street whiling away their time in gambling halls and saloons, or, perhaps, are collected somewhere, singing plaintive songs of love whose strains are wafted on the evening breezes to the ears of their imprisoned ladyloves.

Thus the evening is spent and one by one, the flickering lights of the fires go out. The children have long ceased their yells, and only occasionally is heard the bark of the dog. The songs of a solitary family sitting up later than usual are the only echoes of the dying day, and after awhile silence, unbroken silence, reigns over all. The village sleeps, to be awakened for another day by the song of the cock.

ECONOMIC EFFECTS OF CHANGES OF FASHION.

BY PROFESSOR J. LAWRENCE LAUGHLIN.

Of the University of Chicago.

NO examination of the effects of the changes of fashion can be pertinent which does not take into account the groundwork of our industrial system. The marked characteristic of this modern industrial system is the perfection to which division of labor is carried.

Specialization is the order of the day. In the production of manufactured articles where machinery can be used, of course division of

labor has reached a high state of development. But the separation of auxiliary employments one from another, has extended into other than the manufacturing industries. The cure and preparation of animal food products, for example, is a profession by itself. Where we have a constant obedience to the principle of division of labor in the choice by persons of their professions, each man selects that for which he is most capable, and in which he can be most

effective; and he soon learns that by confining himself to this one function in society, he reaps the largest success. By concentration and intensive work at one point greater perfection and finish are realized than when men try to cover several fields of occupation. Even in scholarship, in these days, a man who pretends to know many branches is "a suspect."

In short, the concentration of human effort by individuals on a single thing which may be only one of many processes auxiliary to a completed product is a marked characteristic of our industrial system. The day has gone by when, for example, one man makes the whole of a shoe. In these days, a single operative may devote himself merely to the polishing of the heel, or to sewing by a machine the upper to the welt.

This development of the principle of division of labor has gone on without legislation, by the unconscious evolution of our modern industrial system, and it has not been confined to any one land. It is the natural development of the industrial habits of the human race seeking to produce the greatest possible results with existing forces. And yet there comes out from this industrial system of division of labor a great social fact; and this is a fact which all must have realized, and which is especially prominent in a time of industrial depression like the present.

The inevitable consequence of the extension of the division of labor is the interdependence of all departments of trade and industry on each other. If one man spends his life in making the rivets in a penknife, he, with many other auxiliary laborers, is dependent upon the general business conditions affecting the trade in the finished product of penknives. But business men know only too well that, for example, the market for penknives is dependent upon the production of other things which may be offered in exchange for penknives. Economists well understand that it is not merely the money in existence which is offered for penknives, but the amount of goods of value in the country which may be exchangeable for other things, which determines the general market. One producer extends his production only if he feels that other producers are likely to furnish articles in exchange; and the function of the whole business community is so to adjust an increasing or a diminishing production that it shall be nicely fitted to reciprocal needs.

The production of cotton goods, for instance, must be carefully adapted to the existing desires for cotton goods in a community, coupled with the power of those people who want the cotton goods to offer wealth in exchange. Of course, money is only the machine by which the exchange of the finished goods is produced. The fundamental question is with production, and not merely with the mere exchange of the goods. Granted, then, a nice adjustment of production of goods to meet these reciprocal wants—which in normal conditions of business is most wonderfully and skillfully done by the existing operations of business men—it will be seen at once how delicate and how intricate is the interdependence of all branches of trade, and how closely dependent each is upon the other. In case of great injury and disease to one element in this intricate system, related portions will be weakened and affected thereby. Should anything happen like a great financial upheaval, which pulls apart these sensitive interdependent and reciprocal relations, it is not easy to restore former conditions.

In order to understand the effects of changes of fashion, it has been necessary to look at the subject in the perspective of the general question of changes of demand. Inasmuch as demand in any particular case is limited by the quantity of purchasing power which the purchaser can offer, general demand is limited by the total productive capacity of the industries. The total quantity of goods created in the country is the articles which are to be exchanged against each other to suit reciprocal wants. This total quantity, made up of various kinds of articles, is the total out of which the various special demands for particular articles are made up.

By way of illustration, let the letters of the alphabet, *a, b, c, d, e*, etc., represent all the industries of the country. *A* produces a supply for *b, c, d, e*, etc.; *b* produces a supply for *a, c, d, e*, etc.; *c* produces a supply for *a, b, d, e*, etc. That is, looked at from the point of industry, all the others make a demand for *a*'s product, and *a* furnishes the supply; and so, looked at individually, the same can be said of *b, c, d, e*, etc. The demand for *a*'s goods can change with changes in the desires, or in the purchasing power in the possession of *b, c, d, e*, etc.; and particular demand for any one commodity may thus change.

But it will be seen that, while there may be reciprocal changes in the particular demands

for individual commodities, yet the total is not thereby changed. All the industries of the country, like all the letters of the alphabet taken together, contain in them, not only the total supply of goods, but the total demand for goods. That is, we here see the economic principles that total supply is the fund out of which the individual demands, or the demands for particular commodities, are made up. There may be fluctuations between the reciprocal demands of one commodity for others without changing materially the total supply and the total demand.

If we now thoroughly understand the economic principle that conditions of production affect the total wealth to be exchanged, and that changes of desire in the main modify merely the reciprocal exchanges of goods already produced, we are in a position properly to understand the economic effects of the changes of fashion. A change of fashion is practically operative as a means of changing particular, not general, demand: that is, it may change the reciprocal exchanges of goods for a greater or less time, but it cannot permanently affect the total creation of wealth in the country, which is dependent upon the continuing and more permanent conditions of production; conditions which depend upon such permanent factors as the fertility of our resources, and the energy and character of our people. It must be apparent, then, from this explanation, that changes of fashion can be only temporary in their effects upon production and upon the changes of demand.

Although, relatively to the great amount of production, changes of fashion produce only temporary results, yet these temporary results may often be serious in their nature to the persons affected; that is the effects may last sufficiently long to produce suffering and hardship, particularly to laborers. A change of fashion which causes an entire cessation of demand for a given commodity, permanently ends a certain kind of production; and in that production were combined the necessary economic agents, such as labor, capital, and land. The result of our examination, therefore, leads us to inquire what may be the effects of interrupting certain industrial processes, owing to changes of demand:

(1) In regard to the capital engaged in the production, it is to be said that in most cases it will more easily take care of itself than the element of labor. To be sure, if

large sums of capital are invested in a fixed form in certain kinds of expensive and special machinery, and cessation in the production of the article means a practical loss of all this machinery, this investment of capital thus locked up can never be diverted to the employment of labor elsewhere. It results in injury both to the owners of capital and to the laborers who might be employed by it.

Of course, such forms of capital as buildings and power can be diverted to other employments when the time has been given to find other uses for these means of production. If the change comes very suddenly and unexpectedly, the locking up of capital may prevent its transference into other industries where, of course, it would give employment to labor. As a rule, however, it will be found, I think, that capital intelligently managed will not often be placed in a fixed form for the manufacture of articles whose market depends upon the shifting and unreliable whims of fashion.

(2) In such changes, however, labor and capital are not equally fitted to bear the results. In a sudden cessation of production and consequent loss of existing employment, the laborer is usually at a disadvantage. The same phenomenon which occurs as a result of change in fashion, is frequently taking place when changes are made in manufactures due to the introduction of new processes, or in the process of adjustment after the dislocation of a financial panic.

The possessor of capital has the control over subsistence, and he can wait, even at some loss to the original amount of his capital. But the laborer obtains his subsistence by the offer of exertion, and if the employment for which he is particularly trained cuts him off from offering his exertion for subsistence, he is not in a position to wait. Only in so far as he has been saving, and as the owner of a claim upon subsistence arising from his store of savings, can he endure also the process of waiting. But, worse than this, even if he could wait, the particular kind of labor in which he has been trained, and learned dexterity and mechanical dexterity, to which in fact he may have adapted the muscles of his whole body after long practice, has ceased to exist. He must try to find occupation in other employments, to which he cannot bring the same skill and training. Therefore, except in so far as he

has had general training in mechanical and industrial principles, which will allow him a considerable choice of employments, he will suffer.

It must be said that changes of fashion are inevitable, and this may be a reason why the community should take all pains to supply workmen with a more general mechanical training than they have usually possessed, in order that they may have a wider range of employments.

Changes similar to those of changes of fashion are constantly taking place; the results of American ingenuity and inventiveness are constantly apparent in contrivances which displace old methods of production.* The new method supersedes the old; the old must be given up; and it is to guard against such facts as these that every manufacturer is obliged to write off every year something for depreciation. It must be said, therefore, that changes of fashion are only one of a class of phenomena which are constantly occurring, the results of which must be expected, both by the capitalist and the laborer.

Certainly nothing worries a manufacturer more to-day than a necessity of keeping his plant up to the times; and on the other hand, the laborer who has no savings, must try to meet the inevitable difficulties either by saving or by extending his mechanical skill. The extension of industrial training through manual schools is undoubtedly one of the most healthful signs of the times, in that it results in giving the laborers wider training, more skill, and bet-

ter capacity to meet just such emergencies as arise from the necessity of changing employment.

It is only too well understood that changes of fashion come very suddenly, but these changes of fashion may sometimes produce the opposite effects to those referred to above upon the continuance or permanency of employment. Certain kinds of English wool (known as "Lincoln"), mohair, and alpaca, were used on a vast scale in the manufacture of stiff, hard, and lustrous fabrics for women's wear, of which alpaca was a type. But by a sudden freak of fashion, about 1874, these goods ceased to be worn, and in their stead arose a whim for soft, pliable fabrics, made from merino. This change of fashion was so serious as practically to destroy the demand for the English long-combing wools, as well as for mohair and alpaca. As a consequence of this change, in 1886 the statement was made that an English farmer who formerly received £1,400 for his yearly clip, then got only £600. In this case the change of fashion produced a serious effect upon the industry auxiliary to the manufacture of the cloth. Its influence centered on the industry which produced the raw material for the article. The laborers engaged in producing the woolen goods were little affected by the change of fashion, because they continued at work to produce woolen goods of another kind.

It must be clearly understood, therefore, that not all changes of fashion have had the effect of injuring the laborers engaged in the immediate production of those goods.

The same principle would hold true, by way of illustration, of the hat industry; changes of fashion are manipulated as a part of the business of maintaining production. By making the spring hat of decidedly different shape from the fall and winter hat, they bring a pressure to bear upon those who are sensitive to the decrees of fashion, to buy the latest styles before the articles of the old style are completely worn out. In this way they succeed in diverting in the direction of the hat trade, some portion of the demand of the community which would be turned in another direction. Changes of fashion of that kind may therefore have an influence in steadying the employment of laborers, and maintaining a continuing production.

The same thing is true of a large class

* "There must always be sudden advances in invention, unexpected discoveries, and unaccountable changes of fashion. But I think these necessary disturbances should be socialized, distributed in their effects, so that they should not fall with such crushing severity upon individuals. The harvests vary now as much as they ever did; but whereas in barbarous states of society the effect of a bad harvest was severe and localized, causing absolute starvation in limited districts, the effect of civilization has been to distribute the pressure, so that it is easily borne, and sometimes escapes notice. Something of the same kind seems to be required here. When, by an introduction of free trade or of a new invention, bringing with it immense gain to society as a whole, an industry is extinguished, and numbers of honest men reduced to destitution which is no fault of theirs and which they could not have foreseen,—there seems to be a clear case for some assistance from the public, which has gained by the change, to the victims who have been ruined by it."—H. S. Foxwell, *Irregularity of Employment and Fluctuations of Prices*, pp. 67-8. I cannot think, however, that there exists any such wisdom resident in "the public" as would enable it to apportion results, arising from complicated economic movements, correctly to the parties really affected.—J. L. L.

of industries connected with "ladies'" goods and trimmings. These are constantly changing in fashion, and great factories rival each other in trying to discover a pattern which may become a favorite, and produce large sales. Some factories have made large profits, and increased their production by the introduction, for example, of seersuckers. But the illustrations of this kind are legion, and the facts must be apparent to every man and woman who purchases from ordinary shops.

In conclusion, it must be said that changes of demand determine only the direction in which the employment of capital shall go. Demand alone cannot create new employment, because it only changes the occupation in which existing capital and labor are engaged. The total production of the community cannot be affected by changes of employment; but temporary difficulties, often of a serious character, might be a consequence of changes of demand due to causes like changes of fashion.

THE FASCI DEI LAVORATORI AND THE SITUATION IN SICILY.

BY E. CAVALIERI.

Translated for "The Chautauquan" from the Italian "Nuova Antologia."

EVEN while we are now preparing to write this article, more and more serious news arrives to us daily regarding the troubles to which the action of the Sicilian *Fasci dei Lavoratori** gives rise. It is no longer an affair of latent antagonisms, but of open struggles, which break out frequently in many places, and force the government to intervene most vigorously. It is therefore well to look into the character of the organization which is at present employed in fomenting these troubles.

The history of the Sicilian *Fasci* is quickly told. The ruling classes of the island were living in so great fear of the invasion of socialistic doctrines, that at the time of the Palermo Exposition† in the very body of the directing committee, among objections to the proposal to have a congress of labor unions and co-operative societies coincide with the labor exhibits, was raised also the argument of the ease with which socialistic doctrines are affirmed and promulgated in such congresses. But the invasion of the island had already taken place.

In 1867 Bakounine,‡ who was not only a so-

cialist, but also an anarchist, succeeded in founding a section of the International* at Naples, and proselytes from there established in the same year a sub-section in Sciacca [shäk'kä]. In 1868 the so-called Sons of Toil of Catania united with the International, and many workmen's organizations of the various cities of the island had communication with it. Trapani [trä-pä'ne] had soon a socialist journal, *Lo Scavafaggio*,† Palermo had another, *Il Povero*,‡ which published manifestoes of the "General Union of the Socialistic party." But the most salient factor in the propagation of socialist ideas is to be recognized in the publication of Colajanni's [ko-lä yän'-nē] book "Socialism," and in the whole impetus which this work and the journal *L'Isola*|| gave to a systematic criticism of the prevailing rule of capital.

These conventicles of innovators, who had certainly drawn their inspiration from studies or agitations gotten up outside the island, found indeed in Sicily a very favorable soil for their doctrines. The troubles which broke out at long intervals of time and space in Pace [pä'cha], Collesano [köl-lä-sä'no], Bronte, Canicatti [kä-ne-kät'te], and Gram-michele [gräm-me-kä'la], found, unlike those of to-day, their occasion in the mismanagement of the communes, and the explanation in the hatred of workmen for their landed proprietors. At Villalba and Valledolmo [väl-lä-dool'mo], in 1875 were formed associations of

*[Fä'-shē dā'ē lä-vō-rä-tō'rē.] Unions of laborers.

†A national exposition held in 1891, noted for its journalistic exhibit.

‡[Ba-koo-nin'.] (1814-1867.) A Russian revolutionist, who allied himself with disaffected Frenchmen, Germans, and Poles. In 1847 he was expelled from France, whither he had gone to live. The death sentences pronounced against him in both Germany and Austria for anarchistic teachings were commuted, the latter country sending him back to Russia, whence he was sent to Siberia. From there he escaped to Japan and thence, in 1861, to the United States. Shortly after, he returned to Europe and lived chiefly in Switzerland.

*A federation of workmen founded at London in 1864.

†The Beetle.

‡The Poor Man.

||The Island.

peasants that proposed to prevent all their members from accepting the unfavorable contracts of the landowners, and these were got rid of only by sowing discord among their adherents.

If the word makes the thing, the oldest *Fascio** is that of Catania. De Felice Giuffrida [dā fā-lē'chā juf-frē'dā], aided by the popularity he had acquired in revealing the rascalities of the municipal administration of Catania, conceived the idea of uniting the society of the Sons of Etna, the Sons of Toil, and many other more humble leagues, into a single organization to be used as a political agent. His example was quickly followed in Messina, Trapani, Palermo, Girgenti [jir-jen'tee], and very many other centers of the island. Meanwhile a numerous delegation of the Milanese labor federation had visited the exposition at Palermo, and while they did not meet with any welcome from the workmen's unions, they were well entertained by some of the *Fasci* and socialist clubs. Relations were at that time established among individuals rather than between societies, but the founding of the labor party in Lombardy had an echo also in Sicily. Though to the first congress, which the party held at Milan in August, 1891, there came no delegation from the island, yet a year afterwards De Felice Giuffrida and his colleagues of Palermo brought to the congress of Geneva the alliance of the *Fasci*. So the report given by the party to the international socialist congress of Zurich made special boast of them.

The fraternity of the *Fasci* in general must then be ascribed to socialism. If, however, some of them existed before as voting associations, their transformation into the present type is the work especially of Bosco, De Felice, and other recognized socialists. Bosco himself had to admit it, and at the same time said he profited much, in the organization of the *Fasci*, by the French unions and the Labor Exchange of Paris. But while the French unions came into being as corporate societies and socialism was endeavoring to win them over to itself gradually, the *Fasci* were being led to determine the precise objects of labor agitation to which we are tending, when once we fall under the tyranny of socialism. This difference, which is of prime importance, can scarcely be mitigated by any exception

whatever. The memories of the old guilds may be well recalled, which were finally abolished in 1822 in Sicily, but even these were representatives only of local parties, greedy for political influence, while in the present movement was clearly posed the question of social redemption and programs of discord and equality were being rashly circulated among the masses. The broadest horizons were being opened to uneducated minds, and the studies and experience of the socialist chiefs were available to give them practical directions, and to turn them to immediate conquests. The socialist chiefs gave their services, but under the express agreement of adding to the loving relations of the union, the affections of *do ut dem*.*

We have reached February, 1893. The party of Workmen of Sicily founded in Palermo for its central organ a weekly journal *La Giustizia Sociale*,† and inscribes in its program that its work will be directed above all toward protecting the interests of the farm hands, and toward developing in them the consciousness of class and of the spoilation to which they are victims. It was seen that a bad harvest would be reaped in the larger urban centers because in them there was no true dissatisfaction with wages, and so it was decided to turn the propaganda‡ into the country districts, perhaps without any idea of the fire which was smoldering there.

Suddenly in its third number the journal announces that a first congress of *Fasci* of Sicilian laborers is to be called, and that "its especial object will be to bring together and co-ordinate the isolated and unfruitful action of the separate *Fasci*, in order to turn it into a class struggle, and to bring about, that the downtrodden, the starving and the naked, by forming a party for the necessities of the moment, may suddenly attain and enjoy economic and social ameliorations." But soon a report from Palermo acknowledges the presence of obstacles. There were powerful unions of workmen but few or no peasants belonged to them. Later on *La Giustizia Sociale* laments that the large majority of the *Fasci* are formed, not of socialists, but of malcontents, who possess merely a vague aspiration after the improvement of their condition, and it proclaims that it is necessary

* Latin. I give in order to receive again.

† Social Justice.

‡ A plan or an organization for spreading a doctrine or a system of principles.

* [Fā-sho.] The singular form of *fasci*. Union.

to check the movement which was already hastening toward a new and ruinous jacquerie* and to direct the workmen and peasants toward small practical acquisitions, which can then give them by and by the strength for the great day of revolution.

But in August, 1893, a document, giving the number of the *Fasci* and their socialist declarations, was published. It is on the eve of the socialist congress of Reggio Emilia [red'jo ā-mee'le-ā], and the socialist committee of Palermo, which wishes to organize the collective representation of the island for this meeting, compiles an index of the societies, already constituted and forming part of the local assembly, with the indication whether they had adhered, or not, to the party of Italian laborers. From this table it was seen that of the 28 *Fasci* of the province of Palermo 10 had joined; of the 35 of the province of Catania 2; the whole 14 of the province of Messina and the 8 of the province of Syracuse; of the 9 of the province of Trapani 6; of the 16 of the province of Girgenti 9; of the 11 of the province of Caltanissetta [kāl-tā-nee-sēt'tā], barely 1. The terms for joining meant the payment of a quota of 3 or 5 lire† according as the members of the *Fascio* were more or less than 100 in number. Many *Fasci* refused outright to join and alleged a difference of program. Thus the *Fasci* of Giarre [jār'ra] and Riposto replied that they could not accept nationalization of the land. So Bosco launched an anathema against the *Fascio* of Delia which had been once led by an ex-commander of sharpshooters. But on the other hand at Santa Croce Camerina [sān'tā krō'chā kām-mā-ree'nā], the joining and profession of socialist faith by the president had broken up the *Fascio*.

If individual refusals were numerous enough to give importance to the efforts made, yet the victory was generally easy for the socialist leaders. They, increasing in prestige through the enthusiasm with which the peasants had received their intention of guiding them in their rent contracts, and, profiting skillfully by the very threats of government intervention, as an offense against the liberty and the proud spirit of independence in the island, gave up their whole energies to

the task of securing new members rather than to assure themselves of the old. The table of August, '93, gave a total of 119 *Fasci*. November 1, another was published, showing 163 formed and 35 in process of formation. We must also consider that every group has a large number of members. Corleone [kōr-lā-ō'nā] has a population of 17,000 and the *Fascio* numbers 6,000 members. Piana dei Greci [pe-ā'nā dā'ē grā'chē] has 9,000 inhabitants and its *Fascio* boasts of 2,500 men and 1,000 women. At Casteltermini [kās-tel-ter'me-ne], all the adult males of the country and many women eagerly signed. One sees how rapid, astonishing, was the propaganda, and the local impression of it was such that the phenomenon has even been explained as a kind of mysterious temptation.

It is easy to allow that many *Fasci* had no other origin than in the satisfaction of some personal ambition and a partisan interest. But in a little while after their formation the burning words of the provincial committee, or the more esteemed utterances of the central committee of Palermo, made them become for the greater part enthusiasts of the new doctrines, impatient to search for an application of them, intolerant of any attempt to violate them. Henceforth there is one plain program and one organization. He who is lukewarm about the principles and hesitates to apply them is argued with and spurred on. He who inclines toward desertion or resistance is expelled from the bosom of the circle. The *Fasci* of the small centers meet in the *Fascio* of the metropolis. In every province they are grouped into one federation, and the presidents of the provincial committees form the central committee. The function of the central committee is to co-ordinate the action of all the *Fasci* and to control their movements.

Less evident are the relations of the workmen's party to the *Fasci*. Bosco and his colleagues have studied how to maintain a certain appearance of separation between the socialist movement and the organization of the *Fasci*. In the last of May, in Palermo, in the rooms of the *Fascio*, but on different days, assembled the first socialist congress of Sicily, and the congress of the *Fasci*. Bosco has wished to explain this fact by the diversity of the objects which each had to consider, but as a rule the two congresses were attended by the same people, and there was a moment even when the distinction be-

*[Zhák-re.] "In French history, a revolt of the peasants against the nobles in Northern France in 1358 attended by great devastation and slaughter; hence any insurrection of peasants."

†About sixty cents or one dollar, a lira being worth about twenty cents.

between them was not only forgotten but denied. This happened when in the opening session of the socialist congress De Felice moved, and carried, without a protest, the following order of the day: "The *Fasci dei Lavoratori* of Sicily, assembled in congress May 21, 1893, affirming the necessity of class agitation as a means of organization and resistance, declare their character to be purely socialistic."

Each congress discussed by itself a statute which was to become the fundamental pact of the association. Article 1 of the scheme proposed to the socialist congress was conceived thus: "The socialist organizations of Sicily declare that the Sicilian section of the workingmen's party of Italy is formed." Local and insular feeling rebelled at once against this sentence and De Felice said openly, that he saw in it an attack on the liberties of the Sicilian socialists. Sicily, he added, having already a vast and imposing organization, ought not to be declared a section of the party, and be placed in a situation to await the orders of the central committee, but should content itself with declaring its own solidarity with the great Italian federation, which had its headquarters at Milan. The feeling prevailed that the program of the labor party should be adopted and the article was amended thus:

"The socialist organizations of Sicily declare their adhesion to the labor party in Italy as the nucleus of the great international family of laborers." In its turn the congress of the *Fasci* discussed, the next day, its platform, and Bosco affirmed, without being contradicted, that to put an end to the misunderstandings and equivocations, its program should be grounded in the principles of class antagonism, and of the nationalization of land and instruments of labor.

If there ever was an eloquent example of the complexity of politico-social phenomena it is this very instance of Sicily. Perhaps in it is to be seen the consequence of that keen remark of Franchetti that "there does not exist in the minds of the large majority of Sicilians the idea of a social advantage superior to individual interests and distinct from them; thus they do not consider themselves as one social body subject uniformly to common laws, equal and inflexible for all, but as so many groups of persons, formed and maintained by personal ties."

I remember still the astonishment of our interlocutors when Franchetti, Sonnino, and I, in order to get at the true state of affairs and of sentiments, insisted on knowing the minute particulars of the agrarian agreements at a time when it seemed we should talk of nothing else but the Mafia,* brigands, and unusual laws relating to public safety. Even a few days since some Sicilian friends of mine, while noting the serious nature of the recent outbreaks, and the deep roots they must have in the general condition of the country, denied that the environment was socialistic.

Moreover the theoretical question has been stated so clearly that events were obliged to solve it in a definite way. The parliamentary commission of investigation, appointed according to the tenor of the law of July 3, 1875, affirmed in its report that neither a political question nor a social one existed in Sicily. "The discontent which is there rampant," added the chairman, "has many causes, mainly local, some reasonable, others unreasonable or exaggerated, but which do not amount, in any place or with any class, to a desire for a reform in ownership or a change in the social order of things."

On the other hand Franchetti and Sonnino, after having remarked that in Sicily, before and after the abolition of serfdom, the population remained divided into two classes only; one few in numbers, the rich proprietors, the other very numerous, of peasants, who owned nothing, showed that there was an absolute contradiction between this state of affairs, and the system of legislation which the Italian rule brought with itself, of which the principal characteristic is that which presupposes and seeks the support and aid of a middle class. Hence they saw no other remedy for the troubles, than in placing the Sicilian peasants in the position of acquiring either ownership of land, or at least a certain independence and affluence. Such a conviction was so deep in them that they finally declared that the total or partial solution of the social question was the necessary prerequisite to the lasting success of any reform to be introduced into the other affairs of civil life.

Now events have demonstrated this to a T. For the work of our government, carried on

*[Mà-fetà.] A widespread organization for the purpose of carrying on brigandage.

without any regard to these conclusions, has not attained during eighteen years any useful result, either in the elevation of character or in public safety, or in the matter of progress and prosperity, and it has allowed the mutual relations of the social classes to assume so antagonistic an expression, as to constitute a peril, not only for the tranquillity of the island, but for the very sources of its riches. To-day one should carry out immediately, without any deductions, and under the stress of necessity, that agrarian reform which, had it been united with a slow transformation of the past, might have been able to anticipate itself, and by its spontaneity have given occasion to happy ties of gratitude.

The parliamentary commission on agrarian reforms indeed condemned as exceptional the injurious and spasmodic proceedings of the communal authorities, which it attributed to the partisan discords in many communes—and it censured the manner in which public functionaries avoided their duty. But on the other hand it affirmed that the same social inequalities which afflict the Sicilian peasant are met in every part of Italy, without inconveniences or perils resulting from them. This contradiction is all the more strange, because indeed, in Sicily social unrest and administrative blunders are two correlated things, and both have the same cause, and this is the ownership of the land, *latifundium*.^{*} In fact, *latifundium* is really to blame, if extensive cultivation, rather than intensive, is so persistent, if the renting system is so barren of profit to the owner of the land, and without advantage to the tenant. And there is also a direct result from this system that the tenants, instead of having a house more or less isolated, near the place of their farm, are forced to crowd together into cities and are thus exposed to the local tax conditions of which their companions of the mainland have no idea whatsoever. They are thus angered by the rapacity, the abuses, and the other robberies, which are legally sanctioned.

This sad state of affairs has been exposed many times, yet in order to leave a more exact impression it is well to fix our attention on the fact that while a great part of the expenses of the civic administration is determined by needs, which the peasant does not

experience, the octroi^{*} tax takes into account, not the property but the number of consumers, and though it is levied also on luxuries, it bears heaviest on flour, bread, rice, on the breadstuffs which form the principal means of sustenance for the poorer classes, though not of the rich.

From 1864-70 legislation in regard to the octroi kept increasing the ways of the communes to avail themselves of this method of taxation. The communal octrois, which before had a maximum limit of 10 per cent of the valuation, were raised to 20 per cent, and the extra levies on government octrois were advanced from 30 to 50 per cent. Meal, bread, flour, rice (on which the octroi dates only from 1866) had then the ten per cent limit on the part of the communes—though the government tariff was more than 30 per cent—but the royal government allowed it to be increased to 15. That the communes have made use of this power is seen by the comparison of the income from the octroi between 1870 and 1889. The increase has been steady, and while the part going to the state increased from 60 to 80 million lire, the part which goes into the treasury of the communes increased from 71 million to 140,987,715. As regards Sicily, where Sonnino in 1874 found revenues of 10,332,081, in 1889 these amounted to 22,218,045.

The increase is to be lamented throughout the whole kingdom, but in Sicily it holds true in greater measure, and while in 1889 the average tax in the kingdom was 4.70 per capita the special tax of Sicily gives 7 lire to each inhabitant. However much we may reckon in the crowding of the peasants into the cities the proportion is still relatively enormous, and in fact it exceeds the tax of the other southern regions, where the peasant also lives in urban centers.

The sum of all this is that to quiet the troubles in Sicily reforms in ownership and taxation are necessary. The latter is merely a question of administration, but the other is more serious and calls for legislative enactment. For it is not a question of high or low wages, but one of the ownership of land.

^{*}[Ok-trwä.] A tax levied on articles brought within a city, and paid either in kind or in money. It is a common custom in France. "All edibles, potables, and combustibles, building materials, and some other classes of merchandise, pay upon entering the city [Paris] an octroi, or customs duty, which is collected at an expense of less than five per cent of the total receipts."

^{*}[Lat-i-fun'di-um]. Latin, *latus*, broad, and *fundus*, an estate. A great estate.

The present conditions of agriculture in Sicily threaten to deprive the peasant of all the fruits of his labors, and thus to put an end to cultivation. As for the socialists we must not wonder that their chiefs, after so much agitation, should find themselves at the head of an army of anarchists, upon whom they have no hold whatever, and thus

deserve and meet their own punishment. We do not yet understand why it is considered necessary to unite in a sect, to plot constant schemes, to have recourse to violence, in order to bring about the triumph of new canons regarding the distribution of riches, which if they are just, will certainly make their own way of themselves.

DEBATE AND COMPOSITION.*

THEIR RELATIONS TO SYMMETRICAL CULTURE.

BY J. M. BUCKLEY, LL.D.

THE aim of this paper is to point out that while debate is of peculiar value in self-training it is one-sided and therefore imperfect; and that literary composition is also a method whose results, though highly important, if followed beyond certain limits will work injury in several particulars. Having made these propositions clear I hope to show that the study and practice of debate and composition by the same person will ensure the advantages and counteract the evils of both.

Protracted devotion to any form of intellectual activity promotes the growth of the faculties employed and the power of concentrating the whole mind thereon at will.

Nothing more clearly illustrates this principle than the practice of debate. It requires at the outset accuracy in definition; an essential to progressive thought, the indispensable forerunner of rational conclusions, the soul of every true proposition, the pedestal of every unanswerable assertion, at once the compass and rudder of discussion. As the time is limited either by rule, the rights of others, or the endurance of auditors it demands a mastery of the difficult art of condensation which must be practiced without loss of animation or the omission of anything necessary to comprehension. Though the time allowed to the speaker be long the real work of conviction must be wrought by brief condensed passages standing forth from the general level of the speech as stars shine out of the Milky Way.

A tame speaker has no power in debate. The pride of victory and the expectations of colleagues, not less than the hostile stare of opponents, stimulate animation and accord-

ing to the temperament and the emergency arouse to an intensity rarely attained in other forms of oratory. For neither to the preacher nor to the orator, except in the divine elevation which the former occasionally reaches or the thrilling outbursts of the latter in a national crisis, do the people listen with the rapt attention which they give to debaters worthy the name upon a question of interest. Mr. Webster's three essentials of eloquence, "clearness, force, and earnestness," are evoked by debate and its success depends upon their union.

Preparation for this arena demands the habit of mental concentration; and the warmth of conflict overcomes the natural indisposition of the mind inciting it to a rapidity of movement delightful to the participant and gratifying to his hearers. Debate produces often startling transitions in temperaments ordinarily lethargic, and passages of unpremeditated eloquence flow, or electric epigrams such as they never could have forged in a study, fairly hiss from their lips.

The situation admits a prompt response to every stimulant. When Mr. Webster was speaking in a lifeless manner in Faneuil Hall against the Mexican War then in progress, a voice from the gallery cried, "Who voted for it?" Instantly the sleeping lion awakened. Bowing several times with majestic deliberation, he thundered, "Nobody voted for it!" and then, showing how the executive department of the government involved the country in war so that he and others were compelled to vote supplies rather than leave our soldiers to starve, he rose to a height of oratorical power which led a listener who had often heard him, to state but a short time since

* Special Course for C. L. S. C. Graduates.

that this was one of his most overwhelming triumphs.

Mental penetration is wonderfully sharpened in debate and an agility indescribable is in the end acquired so that what would overthrow one unaccustomed to the struggle is most helpful. Under such circumstances the world gazes with wonder upon Mr. Gladstone, but there has been no time that the House of Commons has not had some such leaders of debate. Lord Palmerston was a master of repartee and under cover of a witticism could utter a great political principle or a controlling fact. Charles James Fox and his rival William Pitt, men as different as could be found by studying the famous debaters of all ages, were alike in this that their intellectual penetration had become almost intuition and their mental agility the wonder not only of their admirers but of themselves. It can hardly be necessary to say that practice of debate is of much value in the cultivation of self-control and, if attended by success, of self-confidence, meaning by this phrase something totally different from self-conceit. The latter, when exhibited in debate, exposes its subject to shafts of ridicule, destroys the respect of his auditors, covers the faces of his opponents with sneers, and, if an extreme case, elicits cries and gestures of disapprobation.

Although concentration upon any mode of intellectual activity increases the strength of the powers exercised because man is a limited being, there must come a point when such devotion will produce serious evils and, carried to the last extreme, these will be sufficient to counterbalance the good effects previously gained.

Nothing illustrates this more convincingly than too exclusive pursuit of debate. Among the minor evil effects are colloquial inaccuracies which gradually infuse themselves into the style of the speaker until instead of being occasional they become habit. Inelegancies also in the heat and rapidity of speech slip from the lips and evade the recognition of the self-critical spirit which is the only safeguard of purity. For this cause many jury lawyers, thoroughly trained before entering upon the practice of law, deteriorate in style so that before reaching middle life they are unmistakably coarse. Akin to this is the use of pet phrases originally employed to save time, and ellipses made use of for the same reason. The orator marks the transi-

tion from one division to another by a pause or change of inflection, thereby warning the assembly that he has finished the discussion on one point. The debater has no time for this. Yet to disregard utterly such transitions would confuse the hearer; hence arise phrases which after a time are uttered without emphasis, feeling, or even thought. The practice develops contempt for everything but utility in debate, and his style is well illustrated by this extract from a wild Arab song:

"Terribly he rode along
With his Yehman sword for aid.
Ornament it carried none
But the notches on the blade."

It must be confessed in the speech and manner of the average debater there is an excess of force and even an acerbity sufficient to justify the criticism of the boy who said to his father when the speaker, with fists doubled, was howling anathemas at his opponents, "Why does not some one go up and fight him?"

The debater who is nothing more, is liable to have but a limited vocabulary, which is a misfortune to himself and to those who hear him frequently. The wealth, beauty, and power of the language are not drawn upon and the same words, except when difference of topics may require slight changes, fall upon the ears of the listeners like the sounds of successive shots from the same gun.

There is a tendency to the drying up of the emotions. Here the lawyer experiences a counteracting influence owing to the necessity of pathetic appeals, by no means confined to criminal cases. For, in the disposition of wills, the settlement of estates in insolvency, and many other questions not connected with criminal practice, the fountain of tears is often unsealed by the direct unfolding of the issues involved in their relations to those affected thereby. But as a general proposition there is no room for emotion in debate. To introduce it unnecessarily gives an opponent an advantage. The effect of some of the noblest forensic*

* From the Latin word *forum*, meaning market-place or place of public meeting. In ancient Rome the forum was "the official center of the public and corporate life of the city and was usually surrounded by the chief public buildings. Justice was administered in the forum or in buildings opening upon it, and it was the normal place of assembly for the people." Hence the derived word, forensic, gets its meaning of belonging to courts of law, or to public discussion and debate; appropriate to argument; adapted for legal argumentation.

orations has been destroyed by the witticism of opponents, who, beginning their reply by a satire upon water as a substitute for facts and argument, exposed their predecessors to ridicule.

These are not the greatest evils. A habitual narrowness of view must in the course of time come to him who is tempted to consider all subjects from the point of view of victory instead of truth. Dr. Johnson, equally great in reading, which Bacon says makes a full man, and in conversation, which the same author declares makes a ready man, describes this danger, no doubt drawing upon his own experience to some extent:

"But while the various opportunities of conversation invite us to try every mode of argument and every art of recommending our sentiments, we are frequently betrayed to the use of such as are not in themselves strictly defensible; a man heated in talk and eager of victory talks much of the mistakes or ignorance of his adversary, lays hold of concessions to which he knows he has no right and urges proofs likely to prevail on his opponent though he knows himself that they have no force; thus the severity of reason is relaxed, many topics are accumulated but without just arrangement or distinction; we learn to satisfy ourselves with such ratiocination * as silences others; and seldom recall to a close examination that discourse which has gratified our vanity with victory and applause."

Hence most lawyers who have not become politicians and statesmen or combined literary pursuits with the practice of their profession are ineffective writers and poor speakers on platforms, so that it is surprising to observe their astonishing fluency before a jury or before a bench of judges and afterwards to remark how tedious they are when speaking on festal, philanthropic, educational, and anniversary occasions.

The evil influence of style upon debating extends to conversation with the natural result that the greatest debaters are often the most intolerable monopolists, violators of etiquette, and destroyers of sweetness of temper in social life.

Literary composition admits of untrammelled reflection and promotes a deliberate habit of mind. Closely related to this is the leisurely preparation of general materials, which are allowed to remain as it were in solution until they crystallize into a compre-

hensive harmonious plan. This may be subjected to critical analysis and rearranged with reference to luminous preparation and progressive development of the theme. Such work not only does not weary but is positively refreshing, diffusing a composure as far removed from stagnation as it is from frenzied excitement. The penny-a-liner whose work is demanded in less time than it can possibly be performed knows nothing of this state. His work is not so much literary composition as literary combustion. Nor is it characteristic of him who, when he meets with an opinion that pleases him, "catches it up with eagerness, likes only such arguments as tend to his confirmation; or spares himself the trouble of discussion and adopts it with very little proof; indulges it long without suspicion and in time unites it to the general body of his knowledge and treasures it up among incontestable truths."

It is the possession of the man who before he begins to write has determined whether he wishes to commit himself to these views. This being decided and his materials being arranged he may "write with fury" if he is willing to "correct with phlegm,"* as Lord Brougham did, or restrict himself to one thousand words in each twenty-four hours as does a popular writer of fiction of the present day.

Whether he adopts one or the other of these methods he has time and facilities for the selection not merely of good words but of the best, and can perfect the rhythm,—far more important in words to be read than the inexperienced suppose; for if there be no rhythm there will be little verbal coherence and no inward flow; while if rhythm be not broken there will be no points for memory to seize. To him is given the advantage of allowing the mind to cool and to sit in judgment upon his work. He may eliminate defects and elevate a passage that though strong in thought was in some of its parts feeble, or uncouth in expression.

He may deliberately cultivate his mind where it is weak. If deficient in argumentative force he may strengthen his reasoning powers by special attention to the composi-

* Sluggishness, indifference, coldness. Phlegm was one of the four humors of which it was anciently supposed the body was composed, the blood, bile, black bile, and phlegm; and, according as one of these elements was in excess, it gave rise to the sanguine, bilious, melancholic, or phlegmatic temperament.

* [Rash-l-os'l-na-shun.] The process of reasoning.

tion of those parts of his essay. He may store his mind with thoughts and enlarge his vocabulary as did William Pinkney,* who, in the opinion of Rufus Choate, was the greatest of American legal orators. Should his imagination be barren and his style without ornament, at his leisure he may polish it.

The defects liable to appear in one who writes exclusively, are numerous and grave. Among them are slowness of thought and a tendency to procrastinate until in the mood, a habit which tends to the indefinite postponement of composition; or in endeavoring to avoid this to throw away many advantages of the writer by haste.

In pruning and perfecting his style he is in peril of becoming finical and pedantic, of making distinctions of interest to none but himself or of becoming coldly correct and insipid.

Immersed in the literature of past generations he may introduce many words not stimulating to the minds of the reader or what is still more likely he may write "as if he thought every other man had been employed in the same inquiries, and expect that short hints and obscure allusions will produce in others the same train of ideas as they excite in himself."

It is easy to carry self-criticism in either speech or composition to an extent destructive to animation. This explains why many of the most polished have been mere phantoms in society unable to express themselves in public and averse even to conversation. Among the few American writers whose fame extended around the world during their lives and increases in luster in literary circles with each succeeding year, are none to be

* (1764-1822.) An American statesman. His speeches in the Legislature of Maryland won for him undying fame.

compared with Irving and Hawthorne, both of whom were powerless in public speech, the former indeed interesting in conversation in a small circle, the latter almost a misanthrope. Such was his subjection to the highest ideals ever attained in his peculiar field, that his own spoken words were distasteful to him.

The debater more than any other has need to practice literary composition, endeavoring to use his powers and resources therein so far as possible in a manner different from that of the disputant, pruning, touching, and retouching. If he does not commit his forensic speeches to memory he need not fear loss of power. Should he never print a line the reflex influence upon his spoken style will be admirable. In the heat of debate he will still forge those intellectual blades that cut, those hammers that fashion, those augurs that bore, those wedges that split, those chisels that shape; and the beauty of his style in the intervals will relieve the antagonisms which his force arouses.

The professional writer should attend literary clubs, take part in oral debates, both private and public, if circumstances allow and his judgment and impulses unite to favor. If he cannot do this he should participate frequently in private conversations, sustained by faith in and directed by the admirable statement of Johnson, "Method is the excellence of writing and unconstraint the grace of conversation." He would do well to attend courts and political meetings, occasionally imagining himself called to debate and fancy what he would say or how he would reply to the speeches of those whose sentiments he disapproves.

Thus whether his specialty be debating or composition, being a reader he will be a *full* man; a converser (or debater) a *ready* man; and a writer an *exact* man.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[April 1.]

THE APOSTLES' CREED.

(14.) "*I believe in the Holy Ghost.*" In the order observed in this Creed, there is surely an evidence of more than human thought and wisdom. Most persons would have confessed their faith in the Holy Ghost, immediately following the mention of the

Father and the Son. Whereas here, all allusion to the Holy Ghost is postponed until the confession of Christ and of His whole work is completed. Now this very order of things teaches a great truth. It would be wrong to say there was no Spirit of God prior to the Incarnation; and yet it is a truth that the Holy Spirit, in the New Testament sense,

was not given before the glorification of Christ. "The Holy Spirit was not yet; because that Jesus was not yet glorified." The Spirit of God is wonderfully and graciously modified, as well as "more abundantly" vouchsafed, by the mediation of the glorified Humanity of our Lord. It savors then of Divine Wisdom that the confession of the Holy Ghost occurs where it does.

(15.) I believe in "*the Holy Catholic church*." There is also a Divine reason for the mention of the Holy Catholic church in this place, and not sooner. For strictly speaking there was no such thing as a Holy church, and still less a Catholic church, before the outpouring of the Holy Ghost. A Catholic religion is a religion that has respect to man as man, and not to any nation, class, or condition of men. And the Catholic church is the universal church, which includes all regenerate souls. The Holy Spirit is the Holy Catholic Spirit proceeding from the Father, through His Son Jesus Christ our Lord, dwelling in all true believers, and binding them together in one body. This one body is the Holy Catholic church, the Body of Christ, and the temple of the Holy Spirit.

And as I believe in a yet future and more abundant descent of the Holy Ghost into prepared souls, so I believe that there will be a church, not arrogantly calling itself Catholic, but which shall *be* Catholic, in the "One Spirit."

(16.) "*The communion of saints*." One Holy Spirit in all holy souls, is the ground of the communion of all saints. There is unity in the Spirit, for the Spirit is one: in human opinions there is vexatious diversity. All the divisions of the church come of human opinions. The great reason why the Catholic communion of saints is so little known is, that the hearts and minds of Christians are much more controlled by the opinions and peculiarities of their own parties, than by the Holy Spirit. The Heavenly communion of saints can only be in that which is common to all saints; and in proportion as all surrender themselves to the Headship of Christ, and subject their peculiarities to the unity of the Spirit, in that measure they will attain to that joy of joys, the "joy in the Holy Spirit," in the communion of saints.

The communion of saints is heaven tasted on earth. It is nothing less than the influx of the Divine Blood and Life of Jesus Christ

into the members of His Body. The communion of saints is the Holy Spirit witnessing in all the saints that they are one in Christ. St. Paul, speaking concerning Christ and the church, saith: "We are members of His body, of His flesh, and of His bones." The communion of saints is the communion that prevails under one Head, throughout the members of one body. It is the descent of Holy Love from the bosom of the Eternal Father, through His Son, by the Holy Spirit, into the souls of all the children of God; and the mutual flow of their affections by One Spirit, through the Son, to their common Father.

[April 8.]

(17.) "*The forgiveness of sins*." This also is the right place to speak of the forgiveness of sins. For if the Holy Ghost were present in greater measure and power in the church, then would the church be Holy and Catholic, then would there be closer communion among the saints, and then also there would be a powerful witness in the church of the forgiveness of sins. The Apostle John speaks of the cleansing operation of the blood of Christ, as a blessed consequence of the communion of saints. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

And not only so, but from God the Father, and from Jesus Christ His only Son, our Lord, and from the Holy Spirit, and from the Holy Catholic church, as the Lord's body on earth, and from these in unity, there would of necessity go forth upon the world, a mighty spirit of grace and a fullness of pardoning mercy. If the church were one in the Holy Ghost, the church would not assume, but would *have*, divine authority; and the full force of our Lord's words would apply to her: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Heaven and earth become one, in the church, as soon as she walks in the Spirit.

(18.) "*The resurrection of the body*." The resurrection of the body is the consummation of the salvation by Christ. It will be the grand evidence that our God in Christ, by the power of the Holy Spirit, has prevailed over

all the power of the enemy. The demonstration of the forgiveness of sin will not be perfect, till the body is raised from the dead, a glorified body. For if my body were finally held in corruption and death, there would seem to be some power too mighty for my Redeemer, withholding from me what was mine; the penalty of sin would seem to be still in force against me; the evidence of my forgiveness would seem to be incomplete. But when my body that played so great part in my temptation, sin, and shame, my body that was the busy and eager servant of my depraved spirit, when this body of sin and death is restored to me, a glorious, incorruptible body, what a cloudless, triumphant proof it will be to me, that I am utterly forgiven and wholly redeemed.

(19.) *"And the life everlasting."* A sinless spirit in a sinless body, and both crowned with endless life! Such is our hope! "The gift of God," to His fallen creatures, "is eternal life through Jesus Christ our Lord," life in Heaven, life grounded in, and flowing from the adorable Trinity, and that life lasting ever, and ever, and ever. "Behold, what manner of love the Father hath bestowed upon us!" will be the cry of redeemed mankind to all eternity. Behold, what manner of love, what manner of love!

Strictly speaking, God "only hath immortality," but He gives his own immortality to the glorified body of His Son, and His body comprehends the body of the whole church. The body of Christ being complete the six days' work of time will be finished, and "time shall be no longer." Then will follow the seventh, the endless day of God, namely, eternity, hallowed by the immediate presence of God, and consecrated to free communion between Himself and His creatures, to joyful communion between His creatures and Himself. *Amen.*

THE BREAD OF LIFE.

[April 15.]

The New Testament knows nothing about so-called abstract truth. It abhors abstractions as nonentities. It treats of things; its terms therefore are always concrete. From beginning to end, the religion of our Lord and Savior Jesus Christ is strictly substantive, the end of which is *the organic development of the One Absolutely Living Substance, in the new nature of believers.*

(1.) As is the man, such must be his bread. "The first man is of the earth, earthy," and must have earthy bread. It is "the bread that perisheth," and all who live thereby perish. It is the bread of death, in distinction from "True Bread," which is *living Bread*.

(2.) "The Bread of God" is as full of God, as the bread of the earth is full of earth. "The Bread of God" is *God our Bread*. As it is written, man liveth by that which proceedeth out of the mouth of God. The world and all things that are therein subsist by the mediation of the sun. Grass, and herbs, and trees, and all creatures, live not by the earth alone, but chiefly by solar heat and light. The sun is essential bread to all nature; and is ever and ever coming down to give life unto the world.

(3.) Spirits want spirit-bread. If the fallen spirits of men are ever to become divine-natured spirits, they must not only eat Spirit-bread, but divine Spirit-Bread. "Your fathers did eat manna in the wilderness, and are dead." But "the Bread of God," "cometh down from heaven, that a man may eat thereof, and *not die*."

(4.) The Bread of God is the one only living and true Substance. It is that which is, and which was, and which always will be. "The Bread of God is He which cometh down from heaven" namely, "the same which was in the beginning with God, and was God." We are distinctly taught that when the Lord insists on the necessity of our eating His flesh, He makes no allusion to His natural flesh. His natural flesh did not come down from heaven, but was "made of a woman." The flesh, therefore, of which our souls must eat or perish, is His divine flesh. This "Bread of God" is the Only Substance that has life in itself; and therefore, the Only, Eternal Substance.

(5.) The sun's nature really becomes organized in the things which grow out of the earth, and in the creatures which live on the earth. All vegetable substances, all flesh and bones, are chiefly composed of solar properties. In like manner, the Divine Spirit, given forth from Jesus, becomes organized in all souls who receive Him as "the Bread of God." They are made partakers of the Divine Nature, and thus of eternal life. For immortality is inherent in God only.

(6.) Suppose the sun were simply a globe of light, revealing the defects and the barren-

ness of the earth, but *not imparting himself*, always shining before our eyes as a model of beauty, but never giving out his own energy to make the earth beautiful. What would the earth be the better for such a model? Though myriads of eloquent tongues should be appointed to direct attention to such a sun, and to extol his beauty, in spite both of teaching and example, the world would abide a cold desert to eternity.

O ye miserable preachers of virtue, learn a lesson. You think you do well to eulogize the perfection of Christ before the people, but wherein are the people the better? The lowliest and most immoral of the people have no doubt of the perfection of Christ. You may set the most lifelike picture of a healthy man before the sick man's eyes; but the grand question abides, How is the sick man to get health? The world needs a self-imparting sun. Sinful souls could tell you that they are only mocked by a Divine Example. If that is all that you can preach to us, you may as well give over preaching. If you can tell us how we can be made new creatures, we will then confess that you have a real gospel for us. But as for your virtue-gospel, with its frequent allusions to the Blessed Pattern, it leaves us with unchanged souls. You are artist-preachers, you bring to our hunger the picture of bread,—most exactly and elegantly done, we grant, but then we want bread. In other words, we want to hear of an *actual Savior*; of One who not only is perfect Himself, but who can and will impart His own Divine Spirit to us, to make us like Him. Nothing will avail us, short of being "new creatures." Speak to us therefore of a Savior who can create us anew in Himself.

Such is the Savior of the New Testament, no mock Savior, but One who gives His own flesh for the life of the world. "We are created in Christ Jesus." *Eph. ii., 10.*

[April 22.]

(7.) With the sun in the firmament for a symbol, it ought not to be difficult to conceive the *universality* of "the Bread of God." As the sun waits upon sown seed, so does the Only Vital Substance wait upon "every creature," to quicken him and build him up forever. It is omnipresent: in every quarter of the world, men are reading that they must eat the flesh of Jesus or perish. And many in the east and in the west, in the north and in the south, are deriving life from Him. If

the Lord's flesh were not "Spirit and Life,"—the most precious entity, how could it endow the eater with eternal life? "The Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested unto us." "And we are in Him that is true, even in His Son Jesus Christ. This is the True God and Eternal Life."—*I. John v., 20.*

(8.) The same symbol of the sun illustrates the *exhaustlessness* of our Divine Bread. The sun gives himself and yet loses nothing. He imparts himself to every eye, every leaf, every element, yet remains whole. Much more does the Father of Lights supply the need of every creature out of the riches of His glory by Christ Jesus, without diminishing His own fullness. All souls need the Bread of God, and may find it, and have it, if they will seek for it. It is not far from every one of us. As many as eat it live by it. "As I live by the Father; so he that eateth Me, even he shall live by Me."

(9.) The Bread of God is *One, yet manifold*. It is that Divine Simplicity which comprehends all variety. It is the Spirit of Life from God, the manifestations and operations of which are endless. It gives life and sustenance to all the children of God; namely, to all the orders of holy angels, to all the human "nations, and kindreds, and people, and tongues which stand before the throne," and to all heaven-born souls in the flesh. Each and all derive their distinctive quickening and support from the One Bread. God has but One Thing to give. But God's One Thing is the First Principle of all things, and therefore equally related to the peculiar wants of all creatures. "The Bread of God" is that Divine Substance in which all the wonders of God have a unitive life. Therefore the Son of God not only calls it, "My flesh," but "*Me*." "He that eateth *Me*," etc. "*I am the Bread of Life*." "The Bread of God" is creative Bread,—generating and upbuilding the Divine Nature in every one who receives it. But as the receiving must be with appetite, the Lord calls it eating.

[April 29.]

(10.) "Lord, evermore give us this Bread," said the people, when they heard that it would give them *Life*. The Lord replied, "*I am that Bread of Life*. Your fathers did eat manna in the wilderness, and are

dead. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. If any man eat of this Bread, he shall live forever," etc. It is the Bread of Eternal Life, there is no death in it. "Lord, evermore give us this Bread."

(II.) It is given more largely and freely than it can be received. "This is the Bread which cometh down from heaven." It is coming and coming evermore. The air is not so near us, the light is not so free. But, alas, though the Bread of God is more precious and more essential than either air or light, it is not valued, nor desired. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Base and perishing things are coveted, but God's unspeakable Gift is proposed to unwilling hearts. "Ye will not come to Me that ye might have Life."

(12.) Our souls can no more live by any mere thoughts, reasonings, or convictions about the Bread of God, than our bodies can live by merely thinking about natural bread. If man had only intelligent powers, but not natural appetites, he might analyze bodily

bread, reason and talk about it, but he could not appropriate it, and convert it into his living flesh and bones. The bread of this world only nourishes and builds up the man who *eats* it. "The Bread of God," likewise, gives eternal life to those only who appropriate it. Eating may, or may not, be associated with the rational apprehension of the thing eaten. It is essential to eat: it is not essential to understand the elementary properties of food. Many have a keen appetite for the Bread of Life who know very little about it. On the other hand, many, I fear, have knowledge, but very little hunger.

Spiritual illumination is good, but spiritual hunger is better. Spiritual hunger eats the Bread of God. Nothing short of eating it saves the soul. "He that eateth Me, even *he shall live by Me.*" The knowledge of doctrines about Christ is a miserable, and indeed, fatal substitute, for the reception of Christ. "The Bread of God!" "Eat ye all of it." "He that eateth of this Bread shall live forever." "This do in remembrance of *Me.*" "I am the Bread of Life." The last Adam is a life-giving Spirit, "which Spirit being drawn inward, by spiritual hunger, changes the soul into the Divine Image from glory to glory."—*John Pulsford.*

WHAT IS ANTHROPOLOGY?

BY PROFESSOR FREDERICK STARR.

Of the University of Chicago.

IN no other science probably is there so much indefiniteness in terminology as in anthropology. The word anthropology itself is used with several different meanings and the names of the subordinate sciences usually considered as comprised within it are variously applied. We cannot in this article attempt to bring order out of this chaos: we can only try to show what subjects the anthropologist studies and how they are related to each other.

Taken as it stands, looking only to its etymology, *anthropology* means a discourse upon man. The great Frenchman, De Quatrefages,* says: "The word anthropology signifies the history of men, as mammology means the history of mammals, as entomology means the history of insects; rigorously

it ought to be taken in the same way." "It includes the external description, the comparative examination of the internal organs and that of the functions, the study of the variations, which the fundamental type presents, of instincts and of habits." "The anthropologist, in treating of the various human groups, has not only to occupy himself with the physical man; the intellectual, the moral man, demand on his part an equal attention."

Broca called anthropology "the natural history of man," and held that one must study structure, function, habitat, conditions of existence, faculties, instincts, mode of life, migrations, industries, societies. These French writers give much the same scope to the word that Dr. Tylor does in his admirable little work, "Anthropology." In his treatment of the subject he first considers man's

*[Deh kâtr-flîzh'.] (1810-1892.) A naturalist.

age and origin; he then describes and geographically locates the races of mankind; then after studying language and its relations to race he passes to a study of culture history in a series of chapters upon Arts of Life, Arts of Pleasure, Science, The Spirit World, History and Mythology, Society.

Dr. Brinton in a recent pamphlet, "Anthropology as a Science and as a Branch of University Education," takes a similar view. He says: "The study of man, pursued under the guidance of accurate observation and experimental research, embracing all his nature and all manifestations of his activity, in the past as well as in the present, . . . is anthropology."

We have gone quite fully into these quotations because to some the word is not so comprehensive; many writers would limit anthropology to a study of the physical man. In this article the word is used in its more general sense.

In a science comprehending so much, subdivision of the field is necessary and the subordinate fields should be carefully separated and characterized. But here we find serious confusion. There are at least four divisions but the names applied to them vary greatly. Perhaps the most commonly accepted names for these four divisions are physical anthropology, ethnology, ethnography, archæology. We must consider each of these in some detail.

Physical anthropology is called *somatology** by Brinton; Topinard would use anthropology or general anthropology as its equivalent; man as an animal, a living thing, is the object of study. There are two distinct ways in which man may be considered in somatology. What is his position in the animal series? What amount and kind of variation does he present? To answer these two questions man's anatomy and physiology are carefully investigated. Not only must he be studied in health but the lessons of disease must be learned. Not only normal but abnormal man must be examined. Man is a mammal. He has the same type of structure as other mammals; his organic systems are the same as theirs and they perform the same functions; his embryology is of the same type. Where in the group must he be classified? The anthropologist is interested in the answer.

He studies the form, size, position, and re-

*[sō-mā-tol'o-jy.] Greek, *soma*, body, *logos*, word, speech, discourse. A treatise on the human body.

lation of every bone; he examines the shape, development, and attachment of every muscle; he measures the skull in a hundred directions; he weighs the brain and follows its every convolution and sulcus;* the viscera are scanned, the blood subjected to microscopical examination, the digestive fluids analyzed, all to find out what sort of an animal man is and who are his nearest brute relatives.

But more—has he the same diseases as they? Do pestilence and sickness show him to be truly flesh of their flesh? And again, what does his embryology show in this direction? How does his fetus compare with that of his brute neighbors? What are monsters and *freaks*—such as hairy men, albinos, small-headed idiots? Each has its lesson and a most interesting lesson it is. And after all this has been done, it is still the province of somatology to study the amount of variation in the human species. The whole field must be traversed again but instead of comparing man with the anthropoid ape we compare man with man. Are the anatomy, physiology, and pathology† of groups of men far separated geographically subject to variations and if so what is their extent? Are these races of mankind and if so how must they be distinguished?

In pursuing these lines of investigation special methods must be followed. The characters studied are of two kinds—those capable of instrumental measurement and those which can only be more or less accurately described—anthropometric‡ and descriptive characters. For taking the former special instruments have been devised. Peculiar forms of compasses, sliding rules, machines for measuring angles and for taking projections, elaborate devices for drawing outlines suitable for after-measurement and study, are in the outfit of an anthropological laboratory. Descriptive characters are difficult of accurate statement, as a personal element is likely to enter in. Hence series of careful directions are prepared for the student, scales of standard colors are issued, diagrams of type forms are printed so that a careful observer closely following set rules should be able to accu-

*[Sul'kus.] A furrow or groove; in anatomy, a fissure between two convolutions of the surface of the brain.

†[Pā-thōl'o-jy.] The sum of scientific knowledge concerning disease.

‡[An-thro-pō-met'rik] Greek, *anthropos*, man, and *metron*, measure.

ately describe an individual whom he studies.

Every one knows how these methods of study are applied to the criminal. *Criminal anthropology*, so called, is based upon the examination of criminals by anthropological methods. The men in our jails and prisons may be readily identified after their anthropometric characters have been taken by instruments and their descriptive characters have been secured by comparing their hair and eyes, their features and bodily form, with standard scales of colors, and sets of type diagrams. Busy as they have been however the criminologists have hardly yet demonstrated a criminal type. As yet we scarcely know what noncriminal man's type may be. Can we know abnormal man's characteristics until we know the normal man?

Many great general questions grow out of somatology. There are fields of research yet to be worked. What, if any, influence has environment on man? Can a race take possession of a new continent and thrive in its novel conditions? Why do some races flourish, while others are dying out? Do children inherit acquired traits or character from their parents? Can we, as Galton would have us, improve the race by purposive selection in marriage?

A second division of anthropology is what is commonly called *ethnology*: Brinton calls this *ethnography*; Topinard calls it *special anthropology* and *general ethnography*. It concerns itself with the idea of race and races. It investigates the origin of races and assails the problem of the unity of man. This is the much discussed question of *monogenism* and *polygenism*.^{*} Is there one species of man, or more? Are all men brothers, or are we only collateral descendants of a non-human ancestor? The question is a ghost that will not be laid. Time and again scientific opinion has swung first to one side and then to the other. Ethnology also studies the races of the present; it attempts to describe and classify them; it seeks to find relationships; it endeavors to trace back lines of migration, followed by moving populations.

The term *ethnography* as generally used includes the description of the life, customs, languages, arts, religious beliefs, etc., of peoples. Brinton calls this *ethnology* and Topin-

ard calls it *special ethnography*. This is perhaps the most generally popular branch of anthropology. Every one lingers in front of cases of curious objects brought from ruder peoples and all delight to read books wherein are described the life and ways of outlandish folk. Yet relatively little good ethnographic work has been done. A good observer should note every detail: how do the people dress; what ornaments do they make; as to houses how are they constructed, located, considered; what furniture; how is food prepared; what implements of fishing, hunting, agriculture, domestication; what arts pursued; what is the grammatical structure and the word-content of the language; what of writing; what of history and tradition; governmental and social organization; what of religion and superstitious ideas? Few books in our language answer all these questions for any people. Books like Naesen's "Eskimo Life," Batchelor's "Ainu," and Doolittle's "Social Life of the Chinese," are very rare. But before ethnography will have its fullest value we must have such books concerning every people.

Ethnographic museums are common in Europe. The oldest probably is that at Copenhagen; probably the most extensive is that at Berlin; but there are such collections in every great city and in many small towns. In this respect America is far behind; at Boston, Salem, New York, Philadelphia, Washington are good collections, or at least good beginnings. Chicago will no doubt have much ethnographic material of value in the Field Columbian Museum. In all such collections complete series of objects representing every phase of life in fullest detail are desirable. Odds and ends, curios, series of choicest masterpieces of foreign art are not valuable scientific material.

A fourth subdivision of anthropology commonly recognized is *prehistoric archaeology*. It deals with those material relics which men of the olden time have left behind. Nowhere better than in western Europe has it been cultivated. What a wonderful story it has told! Primitive man, the contemporary of the mammoth and of the woolly rhinoceros, chipped his flint tools, while glacial conditions still prevailed over northern Europe. Later we find him using delicately chipped or finely polished implements in varied form and made of many kinds of rocks. We see the use of metal gradually spread and distin-

^{*}[Mo-nôj'e-niz'm.] The descent of the human race from a single pair.—[Po-lij'e-niz'm.] The supposed independent origin of the different races of the human family.

guish an age of bronze and a later one of iron. This in Europe. But in America too we have a great and interesting field for study. Far too superficial work has been done here in many cases. But it may be that finally here too we shall bring order out of the present confusion. Here are shell-heaps, old village sites, mounds and earth-works, ruined villages in Central America, Yucatan, and Mexico, old pueblos* and cliff-houses in the southwest. These must tell their stories of old-time life and custom, of migrations, of religious beliefs; from these we must trace the growth of arts and inventions step by step.

Culture history might be separated from all the preceding as a subdivision of anthropology, or it might be included in archaeology and ethnography. We can trace the growth of an art idea by the help of archaeology. But we may also trace the same growth in another way. In the march from savagery to civilization all peoples have not traveled at the same speed; some have hardly traveled at all. Belated tribes exist, who represent almost every stage of culture. When we have secured our full series of specimens from every tribe, we may trace a thousand lines of invention or of art by comparison of specimens.

In the Pitt-Rivers museum at Oxford the attempt to illustrate the history of culture in this way is carried out. What is the history of the gun? Here you may see it represented in full detail. The art of pottery, one of man's oldest arts, is very interesting and it is not difficult to collect, even now, from various peoples a series of specimens which shall tell the story of its growth. The history of written language and the development of the alphabet can be reconstructed by a critical study of the written languages of the world to-day. When we compare the cultures of different peoples and of different times, we gain the best possible understanding of our own time and our own surroundings. Some unmeaning ornament upon a vase may become pregnant with meaning when compared with the crude pottery of some rude tribe; a strange custom in our society may become illuminated, when we learn the social ideas of a lower people; some hampering superstition finds significance and loses force, when we

look into the religious notions of a savage.

Such is our subject! "Broad!" Yes. "Indefinite!" No. It deals with forms and structures of society, but it is not sociology; it deals with arts and industries, but it is not art, nor technique. Anthropology, by study of primitive communities and by tracing the development of social organisms, lays a broad and sure foundation for scientific sociology but it does not grapple with labor problems or penitentiary reforms. The anthropologist may measure criminals, but he does not make laws. Anthropology may include within its objects of study a basket or a pot, it may investigate the pictures rudely painted on a cliff, or strive to reproduce the almost vanished scratches upon a bit of bone or antler; but it does not found a pottery or study light and shade, or criticise a Rubens.*

Upon the Anthropological Building at Chicago we read the inscription, "*Man and his Works.*" In anthropology when we study man's works it is not for themselves, but only as in them man himself is reflected. Only as man's mind is revealed in products do we care for them. Nor is it particularly the idea of one man that we seek, but that of the race; not the progress and the victory of the individual, but of all mankind.

How can a man deal with his fellow-man without such knowledge? What would seem more natural as a preparation for a life of usefulness than study of one's kind? Men and women go forth, year after year, to work for others—as physicians, lawyers, preachers, missionaries, teachers. They go in absolute ignorance of the material they are to work with, often with no knowledge even of the physical nature of mankind. With no conception of man's past, they try to mold his future! Without a thought as to his origin, they endeavor to show his destiny! Not knowing religion, they would teach a creed! Ignorant of normal development, they attempt their ill-advised reforms and crush a race. Where else is there such an anomaly? Do men go from our technical schools to practical work in electricity with no knowledge of cells and batteries, wires and insulation? Do veterinary surgeons graduate without having studied the anatomy of a horse? But teachers, preachers, missionaries, and other "leaders of mankind" go forth to

*[Pueblos.] In Spanish America, a town or village or any inhabited place.

*(1577-1640.) A famous Flemish painter.

work their fields as ignorant of what mankind really is as a field geologist could afford to be of the life of Xerxes.*

The study of mankind by scientific methods is recent. Anthropology is a science of this century, almost of its latter half. It has had to fight its way to recognition—nay, still is fighting. Europe is awake. In 1834 the Ethnographic Museum at Copenhagen was established—the first in the world; we have seen how they have sprung up since. In 1859 the *Société d'Anthropologie de Paris* was founded; such societies now exist in every European country and a few have been established in

*A king of Persia who reigned from 486 to 465 B. C. It was he who attacked the Greeks at Thermopylæ and Salamis.

America. In Europe most of the universities have at least one teacher in some line of anthropological work. In America fifteen years ago probably there was not one institution where the subject was taught. Prof. Gilmore at Rochester and Sir Daniel Wilson at Toronto were veritable pioneers in the field. To-day it is taught in several of our larger universities and in about as many smaller but progressive institutions. Last year for the first time a separate building of a World's Exposition was given up to anthropology. These are signs of the times. We are beginning to realize that man's proper study is mankind. Anthropology is claiming its rank among the sciences.

IDEAS AND TENDENCIES OF MODERN ITALY.

BY PROFESSOR ALEX. OLDRINI.

Formerly of the Royal Naval College, Greenwich, Eng.

THE climate and the geological position of Italy together with the ethnography† and the history of her inhabitants considered in their secular development, constitute the most rational basis for the study of the peculiar direction of the mind of modern Italians. The survey of history alone, since it reflects the whole life of the mother nation, even if carefully conducted would give the reasons of her past and in a certain way afford an induction as to her future destiny, but only within certain limits.

The climate has great influence on man; it forms the characteristic type of the country; it is the greatest force of nature in a man's life, and the immediate, irresistible cause of the separation of humanity into races, nations, and families. It has been observed that under the influence of his native climate a man can reach more easily the highest development of his activities.

The man being the son of the land where he is born, a radical change of residence will undoubtedly modify the direction of his mind, but not to such an extent as to make of him a totally different man. Nature is rational and continuous in her laws; she indulges, it is true, in perpetual transformations but always with a logical, solemn calmness. Men and

nations have suffered considerably in their inconsiderate attempt to hasten her movements, yet the rebellious spirit of humanity with its generous aspirations toward the conquest of the mysterious forces of nature still greatly disregards nature's wisdom.

The climate of Italy, which attracted the first Pelasgic* settlements in Europe some forty centuries ago, has always been identified as the most moderate in the regular variations of its seasons of all European regions. There the analogy between the climate and the inhabitant has always been very noticeable. While considered in history the Italian race as a whole presents the spectacle of a restless, hard-struggling family, always engaged in the pursuit of an ideal fortune or of a high moral achievement, the Italian as an individual, if observed during peaceful times, appears to be in perfect correspondence with the climate of the peninsula: fond of everything that makes life joyous, whether pleasure or poetry, but easily contented; moderate in his private life but always open to the enchantments of everything that is beautiful and noble. It very frequently happens that one sees unlearned Italians, workmen, peasants, laborers, deprived of instruction and of artistic training, standing in

†[Eth-nôg'râ-fy.] Greek *ethnos*, nation, *graphein*, to write. "The scientific description and classification of the different races and nations of mankind."

*Pertaining to the Pe-las'gi, an ancient race that inhabited Greece and the Mediterranean lands generally in prehistoric times.

admiration and rapture before a work of art and showing a natural love for everything that in nature embodies a true character of ideal perfection.

The geographical position of Italy is above all accountable for what in the life and thoughts of Italians seems in direct contrast with that sweetness of climate that invites them to enjoy peacefully the fruits of their garden land. Bounded by the Alps and the Mediterranean and Adriatic Seas Italy was the center of the ancient world. Such a marvelous position was bound, as it seems natural, to inspire her inhabitants to seek a continuous intercourse with other men and nations beyond the sea; and eventually to sacrifice the enjoyment of the beauties of their native soil to the attractions of the unknown. Thus the way was open for them to dream of a worldly empire that could transform a nation of land tillers into a vast army of conquerors.

Ethnography and history concurred in the last thirty centuries, together with the climate and the commanding geographical position of the country, in the formation of the Italian mind and type to a great extent, owing to the importance of the events of the Roman world.

A powerful center of human activity, the most powerful ever known, Rome was destined to attract in her sphere the most active elements of other nations that happened to come in successive contact with Roman civilization. But while these elements under the unavoidable pressure of the climate and of the strict laws of Rome were bound to lose one by one the character of their native individuality, the Latin society retained something of each of them and grew every day more different in type and moral tendencies from what it was in the first four or five centuries of the republic. A parallel could be made on this very important point between the republic of Rome and that of the United States of America, where the elements of the nations of the world are continually being assimilated; leaving, however, enough to cause a constant modification of the typical Anglo-Saxon American of a century ago. Although so many centuries of life have passed, the ethnographic superpositions of the past are still very remarkable in Italy; probably much more than in any other nation.

Secular events, a common language for all, a common destiny whether of glory or of misery have given all the Italians the habit of considering themselves of a unique descent

from the Alps to the sea but it is evident that almost all of her main regions are inhabited by groups characteristically different from one another; the Roman, for instance, the direct descendant of the Latins, is a different type from the Northern Lombard; the Tuscan of Etruscan extraction very different from the Sicilian, in whose type the Greek and Saracen features dominate almost as much as the Latin.

As a consequence, all of them, although belonging to the same nation and having the same political and social faith, differ among themselves sometimes greatly on many vital questions. Each has his peculiar way of understanding and appreciating public welfare and morals. It is owing to the fact that the nation is formed of different types far apart from one another, although united in one body, that several times in history it happened that Italy, while giving the spectacle of the utmost disorganization and almost on the verge of a general decay here and there, displayed new manifestations of genius and force that brought her to a new destiny.

The genius of Italy is proteiform* in its essence; it cannot therefore come to an end as a unit and will always affirm itself in different fields according to the peculiar ethnography of her different regions. While for instance the northern invasions of the Goths, the Vandals, and other barbarians in the early middle ages succeeded in destroying the Roman empire and covered the once powerful Italy with the ruins of a mighty civilization, north of the Adriatic a group of Venetians came forth and founded a maritime republic that soon towered among the nations of Europe, the queen of the sea for about one thousand years.

When the spirit and the rites of paganism in their utter materiality disappeared, vanquished by the higher moral tendencies and ethics of the Christian movement, Rome, although at the mercy of internal factions and of barbarian conquerors, rose again to proclaim to the world a new religious creed. Her voice from under the colossal ruins of her empire, from the catacombs where the first Christians adored their God, grew more powerful among men than ever before and her influence penetrated all the classes of humanity to lead the nations toward a new era of progress and moral liberties.

*[Pro-téi-form.] Same as protean. Pertaining to Proteus, a sea god who could change his form at pleasure. Hence variable, readily assuming different appearances.

Later on, in the later middle ages, when the splendor of Venice and the influence of Rome began to decline, Florence in its turn affirmed itself independently of all other Italian sections in the realm of art, and this in such a degree that the creations of ancient Greece were surpassed, if not in perfection, certainly in the great difference and quality of masterpieces and in the new revelations of fine arts, music, and literature.

Owing to these reasons the Italians, even in the darkest periods of their history, never lost faith in their superior destiny; and to-day after having found in themselves, in their own spirit of self-sacrifice, the moral and material strength to rise once more to independence they still believe in the theory of a superior destiny and think that their privileged country is once more on the way to glory. The mighty name of Rome has a magic effect on their imagination and the souvenir of her grand history gives them an almost blind faith in her influence on their future welfare. When a man has faith in his own virtue and will power or when a nation believes in her moral superiority, success is partly assured. It may be a question of time perhaps with them if delayed in their action by surrounding conditions unfavorable to the immediate expansion of their energies or if they are not aware of the methods by which the success can be rapidly obtained but success only will prove the logical result of their faith. Modern Italians are imbued with the conviction that the same causes exist to-day in their national organism for which were once possible the glorious achievements of their ancestors.

They firmly believe in the teachings of their immortal authors and philosophers that history opens for them a prosperous period and that their continuous advance in the way of progress among other nations is only delayed by transient difficulties. When they compare the situation of their country thirty years ago with her present state, although confronted by many financial difficulties, they draw favorable conclusions regarding their future. The recent reconstitution of their ancient nationality through secular oppositions and complications that stood for centuries an invincible obstacle to their welfare is to them a source of great satisfaction and a sure pledge that Italy is destined to a third life.

However, they do not limit themselves in

their endeavor to the one aim of securing a national superiority in political competition with other nations according to the old Roman theory. That could not be considered by them a sufficient field for the expansion of their sentiments and of their national genius. Modern Italians have inherited from their great ancestors of the Renaissance an indomitable love for the triumphs of art and glory, for everything that in the realm of letters, science, and art tends to ennoble humanity. They think it is their duty to repudiate the ancient theory that force must enter into the pursuit of progress.

Greatly mistaken are those who in this and other countries, judging from the elements that constitute the bulk of the Italian emigration, mostly workmen, husbandmen, and laborers, all hard and frugal workers, think that the moral value of the Italian nation is to be measured by them; as well mistaken are those who judge Italy's future on her present financial standing that obliges them to emigrate. Besides the great advance made by Italy within the last generation in trade, commerce, industry, and navigation; besides the remarkable development of her principal cities, Rome, Milan, Turin, Florence, Naples, and the reorganization of her seaports, Genoa, Leghorn, Spezia, Taranto, Brindisi, Ancona, and Venice, due to the increasing activity of the Italian masses, it is in the special and superior instruction imparted in the numerous universities, academies, and superior institutes of Italy that lie the elements of a prediction as to her present and future destiny.

National discouragement is considered by the Italians equal to a crime of *leze majesty*.* In the same way and for the same motives for which they bore for centuries all kinds of political adversities, now that their own virtue brings them to a new national life, they silently submit to what they think to be the unavoidable consequences of the past. But their hopes in the near future are bright and their activity is not checked because the means at their hands are not equal to their wants or because they are not in proportion to their national pride.

Their press very often does not care to answer the criticisms made by superficial

* A crime committed against the sovereign power in a state; treason.

philosophers on the true conditions of the mind and prospects of modern Italian. The "*dolce far niente*"* that seemed proverbial in the novels of many an author twenty-five years ago is certainly not the habit or the dream of modern Italians, especially of the most learned class. The ideal of a new Italy prosperous and glorious spurs their energies and inspires their action. After having destroyed the last traces of their internecine† dissensions on the battle fields where they all convened to fight and win for a united country thirty years ago, the Italians offered of late the spectacle of a family earnestly engaged in the rebuilding of their home after a great disaster. Whether they succeeded and in what degree it is an open question. That they could follow better methods and avoid the present unforeseen hardships, is believed by many. In fact, it has been assumed in and out of the discussions of the press and parliament, and by the masses generally, that their political leaders, without distinction of party, made a material mistake when on the threshold of the period of national construction (1870) they decided to secure above all the military standing of the country rather than the immediate development of her agricultural resources and the rescue of the masses from analphabetism,‡ by which only can Italy be brought to a durable prosperity.

Those in whose hands was the helm of the new state thought it wiser hurriedly to bring their country to the position of a military power of the first order among the nations of Europe both on land and sea, but the masses of the Italian population followed the direction of their true interests and today a general wish is openly expressed by them for a radical change in the plans and duties of the central government. However, considered in their political and social movements even in these moments of socialistic outbreaks, it is evident that the Italian masses are very conservative. Every Italian, no matter to which political party he belongs, seems satisfied that the country, owing to the threatening situation of Europe, must be in possession of the most efficient means of self-defense known in

modern warfare; and this, while public opinion is growing decidedly averse to the exaggeration of the real necessities of an armed nation.

The Italians came out of the long period of conspiracies and wars that led them to independence with the hatred of foreign domination and no worldly power could bring them now under the bonds of slavery. But at the same time their aspirations are logically of an equally decided peaceful nature. Modern Italians do not believe in war, not even in successful war; and while their patriotism and profound loyalty to their native land is wide-awake on the international questions hovering over Europe like a threatening cloud, their intimate aspirations purified by adversity are bent toward a peaceful intercourse with all nations.

Many striking facts could be offered to the support of this truth denied by the press of foreign nations when compared to the heavy military budget of Italy and to her standing in the Triple Alliance with Germany and Austria. Two of a very characteristic feature are worth being quoted: The re-establishment of international relations with the empire of Austria, a generation ago her bitterest foe; and the (unwise and dangerous) spirit of toleration by which the Catholic pontiffs are permitted to reside in Rome, the very capital of the nation whose unification they stubbornly refuse to acknowledge. Where is the country that would grant such a universal influence as the one represented by the church of Rome restlessly to conspire to her ruin in her own capital?

The fact is evident that on the point of international questions Italy believes in the spirit of equity more than in that of war, that is, in the principle of arbitration in order to avoid very disastrous consequences to the interests and welfare of mankind. On this subject it is gratifying to remember that the great tribunal of arbitration of the *Alabama* case between the United States and Great Britain was presided over by the Italian senator, Count Frederick Sclopis. In the course of the proceedings of arbitration that protected the leading Anglo-Saxon race from the horrors of a long war, the authorized representative of Italy made it a point to declare that war was considered in Italy the last and supreme necessity; that the Italians stood one and all by the great principle of arbitrating international diffi-

*The sweetness of doing nothing.

†[In ter-nē'sin.] Latin, *inter*, between, *necare*, to kill. Accompanied with much slaughter, destructive, deadly.

‡[An-al-pha-bet'iz'm.] A condition of illiteracy. Literally, without the alphabet.

culties, first brought to the world by the Roman legislators. Never since those days has modern Italy shown aggressiveness in her relations with other nations of the world, entertaining their proposals toward an amicable settlement in the most delicate international questions where the pride of a nation is put to a hard proof; such as the incidents of New Orleans, of Marseilles, and, quite recently, of Aigues-Mortes, where inoffensive Italian laborers were put to death by an excited mob in the most inhuman way.

In the august realm of the law the direction of the mind of the Italian nation is to be

found in her new civil code, in which the supreme human conception of Beccaria and his followers finds its consecration,—the abolition of capital punishment.

When the prejudices of the past shall have been condemned by a fair judgment based on facts; when public, primary, and secondary instruction within the generation to come shall have awakened all the resting forces of the Italian masses, then the world will be in a better position to judge of the material and spiritual value of Italy as a leading factor of progress and peace among the nations of the world.

End of Required Reading for April.

A TRYST WITH THE MUSES.

BY HUGH T. SUDDUTH.

"HE travels the fastest who travels alone:"
 Song of the sunrise, song of the hills,
 Lilted with youthful debonair,
 By a gay bold rider to fame unknown,
 Blithe as the morn with the hope that thrills
 And spurs him on to the welcome there,
 Far in the heart of the purple hills.

Ride bravely, O youth, for thy quest is great!
 And swifter thy pulse than thy steed's quick feet,
 And thy eager thought thy swift pulse outgoes!
 'Tis a tryst with the Muses and who would be late?
 'Tis the ride of a life! so haste to greet
 Thy heart's desire ere the morning close!
 The morning is fair and thy steed is fleet.

But long is the road, and thy steed though fleet,
 Holding its way to the distant hills,
 And nearing the goal of thy heart's desire
 May weary grow when the noontide heat
 Lengthens the road and the bird-song stills;
 And thy eager heart in its quest may tire
 When the purple fades from the distant hills.

Yet onward ride! 'Tis a noble quest,
 And joy for pain may well atone.
 Though the morning pass and the shadows turn,
 Follow thy hope far into the West!
 Ever onward ride, though thou ridest alone,
 Though the day droop, and thy heart may learn
 He travels the saddest who travels alone.

GEORGE WILLIAM CHILDS.

BY E. JAY EDWARDS.

A FEW days before the death of George William Childs, an invalid in a distant city receiving his morning mail, paying no heed to the letters, turned eagerly to his newspaper. He was a man whose achievements have been great and whose interests are even now many; yet his mail was unread until he learned of something that seemed of more importance to him than his business. Having read the paragraph that he sought, he said, "Mr. Childs is no worse. I am very glad." He did not know Mr. Childs; he had never seen him. Yet no other event in all the world was of greater concern to him at that moment than intelligence from that sick chamber miles away in Philadelphia. It was on that same morning that a woman bade her son to bring to her the papers that night upon his return from business that she might learn whether or not Mr. Childs was better. She too had never seen him, but it seemed to her that a dear friend was ill; and so all over the land these silent and tender tributes of sympathy were daily offered during Mr. Childs' last illness.

Men pre-eminent in state, in literature, in intellectual association with the people, have made of the world a sorrowing friend while mortal illness dragged its course; Garfield, but he was president; Grant, but he was the hero of the war; Sherman, but he was the war's romantic adventurer; Tennyson and Longfellow, but they wrote the nation's songs. Mr. Childs alone, perhaps, of Americans without other than private station or without literary sway had so lived that dying his countrymen looked upon him as of kin and mourned.

That may be considered a finer achievement, a greater glory, than the taking of a city or the gaining of the visible emblems of power, and it is doubtless for that reason that in almost all that has been written setting forth the life and character of Mr. Childs, the qualities that made him thus conspicuous have been with kindly approval chiefly dwelt upon.

It is reasonable that friends and even men who knew him not should have thus written of him. Yet generosity is not rare, nor sym-

pathy and kindly interest. But with Mr. Childs these qualities were of such peculiar and unusual manifestation, suggesting that the kindly act was almost as much the vocation as the joy of his life, that something unique, rare, personal to himself, was associated with these benefactions. Therefore he gained a peculiar and noble repute, not as a spectacular and magnificent creator of some vast scheme of philanthropy, or for majestic endowment for public good, but as one to whom the extending of the helpful hand was almost of such daily necessity as breathing the breath of life.

Yet there should be other things said of Mr. Childs. The truth is not all spoken, but is instead somewhat hidden when it is written of him that his claim to such distinction as he possessed lay in the generous impulses of his nature. Those who knew him best will not thus wholly conceal the other qualities that made his life unusual, and not many of his intimates will rebuke or gainsay any who declare that after all his kindly nature was not the greatest element in those forces which made Mr. Childs' character what it was.

For, excepting in the discrimination which experience teaches is most needful for the exercise of generous impulse, Mr. Childs' nature in this respect was as God made it. Not the development of self-discipline nor the direction given by a life chastened by bitter sorrow or by struggle, nor by the cultivation of the spirit of self-sacrifice. It was a beautiful heritage, as spontaneous an impulse as the wish for happiness; and if it be so that God loveth a cheerful giver, it is also true that the widow's mite, the offering of self-sacrifice, is the perfect flower of discipline such as subdues the weaker and viler impulses of human nature. Mr. Childs liked to give as he liked all beautiful things. He found happiness in making others happy, and no man ever drank deeper of that fountain of sweet waters.

But after all Mr. Childs was greater in other things than in his generosity. He was great in the development to the fullest of all his endowments, intellectual and temperamental. Better than most men are able to do

he had trained these powers with exquisite balance, so that in his maturity he seemed to many who knew him as perhaps the finest example of what a man who is steadfast may do in the way of obtaining mastery of his capacities.

The man who as a lad of fourteen fixed his honorable ambition upon the possession of a newspaper, for which he was then glad to do humble service, and not swerving from that purpose for twenty years saw his ambition fulfilled, must in that waiting time of youth and manhood have developed patience, steadfastness, sobriety, economy, industry, which are the handmaids of all achievement that is worthy, and besides these must have cultivated the other qualities that serve him who aims at business success. No other endowments than these which enabled the boy to secure at thirty-five years of age the ownership of the *Ledger* were needed for those amazing and stupendous business successes which are chief among the wondrous things done in the latter half of the nineteenth century. Vanderbilt, the ferry-boatman's lad, and Vanderbilt the first creator of a colossal railway system; Stanford and Crocker, the boy adventurers and in manhood the builders of the Central Pacific; Bennett, the youthful tutor and Bennett the maker of modern journalism, were equipped by nature and by discipline as Mr. Childs became equipped, and what they did he could have done if faced with like opportunities.

And Childs did a greater thing than any of these men have done, for he solved a problem said by many men to be without solution when he revealed that a mighty business can be created and maintained, a great fortune gained, a commanding success in affairs secured in the teeth of opposition, without swerving one hair's breadth from the moral law or the second of the commandments of Christ.

Mr. Childs' business successes were not of the kind that appeal to the imagination, like that brilliant demonstration of the unwritten law of railway development which Vanderbilt made, and by which he created a colossal fortune at the stroke of a pen. For that reason in part Mr. Childs' ability as a business man has been somewhat overlooked. In fact a sort of vague fancy has had sway here and there that his business success came as a kind of reciprocal influence or favor, and that his newspaper was prosperous because he had

made almost countless friends by his generosity. But no man knew better than he that while fairness, justice, and honor are forces that should be as supreme in business as in private life, nevertheless generosity, as such, has no place in business endeavors. The rules which guided him as a business man were such as brought to him the respect and admiration of men pre-eminent in financial and commercial affairs. They esteemed his unusual ability at its worth, and were in association with him upon equal terms.

He had, too, that rarest of combinations, the editorial and the business capacity. Bennett had it also, else the *Herald* would not have survived its feeble birth. Greeley had it not, and but for another the *Tribune* had not flourished. Raymond did not possess it, but leaned for support upon his partner Jones. Storey had it and Bowles and Childs, perhaps in as splendid and remarkable union as Bennett. We may doubt whether Bennett aggressive, audacious, sometimes flippant and sometimes impressive, seeking here, there, and everywhere that which would "make talk," could have established a *Herald* in Philadelphia, and we know that Childs would not have developed a *Herald* in New York. But the editorial sense is best revealed when it with vivid and keen understanding serves the predominant influences and spirit of a community, and faithfully represents its life. It was by such service that Delaine, greatest of European editors, made the *London Times*, constantly to seem to lead while really following and exploiting the best sentiment of London and Great Britain; and it was precisely that power which Mr. Childs as the editor of the *Ledger* obtained for that paper.

If the *Ledger* seemed apart from journals in other cities, not imitating the brilliant achievements which made the entire world their field, it nevertheless was true to its own purpose, and for twenty years was, more than any other newspaper published in a large city, the faithful and exact epitome of events as its community thought of them and talked of them. It was as suggestive of Philadelphia's individuality as was possible for cold type to reproduce. But as Philadelphia gave response to the intense energy and stimulus of these later days of the century so the *Ledger* under Mr. Childs began to reveal that new influence and the changing conditions of the times. He had a keen and most

appreciative understanding of the value of the greater news, and revealed that joy the most exquisite that the journalist knows, when he procured an exclusive report of a great happening. But he did not regard as news that which was half-fact, half-fancy, and for the spurious outpourings that have caused a new word to be added to the vocabulary if not the vernacular, the word "fake," he had profound contempt.

As a business man beginning his career with the humble savings of his teens, and gaining in a dozen years a fortune which an income of sixteen thousand dollars a year represents, doing this by that finest of business intuitions which perceives a market and seizes it; then re-establishing a journal, doing with it at the beginning those things which call for the highest courage and the ablest business management; and after that so guiding it that its yearly profits became often as much as four hundred thousand dollars, while its appraised value increased from one hundred and fifty thousand dollars, its purchase price, to two million five hundred thousand dollars—bearing these things in mind Mr. Childs must be ranked with those who possess unusual, perhaps extraordinary, business ability.

But he was gifted with another faculty almost singular among Americans, not often possessed by the cultured men of leisure of Europe. Others have made and kept a wide circle of cherished friendships, but the extraordinary range of his intimacies is indicated by the fact that he attracted to himself men of great achievement in almost every field in which the human intellect found employment in his day. That he should have been the intimate and the partner of Mr. Drexel is not a marvel; they were fellow-townsmen and neighbors. But when Grant, then grim and silent, cautious in his friendships, met him, the kindly and reciprocal influence of congenial feeling was on the instant established not to be interrupted until death came. When the scholar Froude, the jurist Cockburn, the scientist Tyndall, Dickens himself, the shy Hawthorne, Longfellow, Cyrus Field, Garfield and Hayes and Harrison and Cleveland, Dean Stanley and Phillips Brooks, and all that great company of men who have achieved and whom he knew took Mr. Childs by the hand, they seemed instantly to perceive that his cordiality had gentleness and sincerity beneath,

that his way was without affectation, that his speech had in it the hint of true refinement that springeth from within and is watered from without, that he was without the misery of self-consciousness and free from bombastic vainglorying, and that he revealed that exquisite art of acquaintanceship which makes of strangers friends at the first salutation.

Something more than good fellowship lies in this power. It is the usual habit of men to cherish friendships only with those engaged in kindred pursuits or having a common bond of interest. But Mr. Childs was singular in this, that he was able to give much and to receive much (which is the test of friendship) whether with a great warrior or a brilliant writer, or a profound lawyer or a politician or statesman of high quality, or a fascinating orator or a clergyman of world-reaching influence, or an artist or great actor of the stage, or anyone who had done conspicuous things.

There is a vocation more familiar abroad than here which has the exploiting of celebrities as its pursuit, and there have sometimes been miserable hints that by such impulse Mr. Childs was moved in seeking to make friends of those whose names are written in large letters. But the answer to such accusation is that he kept with firm and cordial grip the friends he made. Therefore he must have possessed something beyond the mere charm of kindly greeting or the power of luxurious entertainment. He must have had sympathetic intellectual qualities. Not a great reader of books, he was a deep and accurate reader of men and of events. He had that perfect and proper power of compliment which enabled him with gentle courtesy and delicate suggestion to receive from each of the great men whom he knew something of themselves, some confidences and revelations, and he was able to pay back in good coin from his own vast storehouse of experience and wise observation. It has been said that a man is known by his friends, and while like other proverbs this suggests only a half truth, yet it is also the truth to say that judged by his friendships Mr. Childs was a man of great breadth of mind, of good understanding, and keenest intellectual appreciation.

In these friendships, as in his active career, we may safely say that Mr. Childs furnishes for the most accurate and approv-

ing discrimination perhaps the finest example his generation has given us of a man developing wisely, evenly, steadily the best that in intellect or moral nature he possessed.

Mr. Childs liked all beautiful things. He was as innocent in telling of his benevolences as he was in pointing out the beauties of his exquisite porcelains and china, or the charms of his paintings, or the delicate workmanship of his tapestries, or the art which made his bric-a-brac. His sense of art was true, though almost wholly self-cultured, and he despised the false, the pretentious, the vulgar things done in the name of art, as he despised all shams.

It has sometimes seemed to those who

knew Mr. Childs well that he somewhat resembled that greatest Philadelphian of his time or any time,—Franklin. Not in the extraordinary quality of Franklin's genius is there resemblance to the mental powers of Mr. Childs, nor even in the achievements gained by each. But in the capacity to develop to the best the powers they possessed, in the evenness of their mental and moral growth, in their strong common-sense, in their capacity to absorb and retain vast stores of knowledge from others, and in a certain individuality which set them peculiarly apart from other men, it may be true that there is likeness to be found between the careers and characters of each of these men.

FEAST OF THE GODS.

WITH A PRELIMINARY ON THE POWER AND PLACE OF POETRY.

BY JOHN VANCE CHENEY.

I.

PRELIMINARY.

IS the future of poetry to be, as Matthew Arnold prophesied, "immense"? For the answer to this very important question, we must turn to the past,—to man, his nature and his needs as there recorded. If the past answers that poetry has been of immense influence upon the life of man, we are warranted by the stability of the forces operative about us and within us, in asserting that poetry will continue to be of immense influence; indeed, we cannot, with any show of reason, come to a contrary conclusion. For myself, I place among the brightest truths glimmering through this poor human twilight, the truth that our history, our language, and our religion rest on a foundation of poetry. These have passed through various modifications of the original conception, they are still undergoing modification, dictated by new knowledge and new needs; but the essential, basic features remain. Greater modification yet is inevitable; still, modification it will be, not radical change; the old foundation must stand until the mind and heart of man outgrow themselves, become wholly other than they have been and are. Until that time radical change in the place and power of poetry is impossible. The first men read

nature and themselves with poets' eyes, told what they saw in poets' words; and it was the lingering echoes of these that the first to attempt a permanent record caught and fastened, and so made a beginning in history and in literature.

All that is written rests on oral delivery,—tradition, and the tradition was poetry; that is, the verbal expression of the fresh, astonished outlook of the child-man, an ardent utterance of matter instinct with imagination, addressed, as poetry always addresses itself, to both the mind and the heart, to the intellect and to the emotions. Our history and our literature, our language and our religion, rest on folklore, which is always suffused with poetry, luminous with it, and on minstrelsy, which is song itself. War songs and hymns of praise, lyric voicings of the powers and processes of nature—these lie at the bottom. The matter of our Hesiod and of our Homer belongs not to them, but to the Hesiods and Homers of others, long, long before them, singing in brightness so far back that it was to the gaze of ancient Greece impenetrable shadow. As has been most admirably said of the gleaming sea of fable from which they drew, seized the swell and melody of it in the receding sweep from the farthest shores of time,—"[The legends] must be regarded as neither being the inven-

tions nor belonging to the age of the poets themselves, but as sacred relics and light airs breathing out of better times, that were caught from the traditions of more ancient nations, and so received into the flutes and trumpets of the Greeks." This sea of happy imaginings, rich with the rose and gold of the rising sun, stretching betwixt us and the old shores of the unknown,—this sea is poetry; and it was by the sound of its waters, and in the shine of their waking brightness, that the records of man began. There the first rescuing, preservative utterance was heard, and the far-off music lingers still: yes, and it shall tremble on forever.

As it is with the writings of the Greeks, so it is with the writings of all nations; be the substance sacred or profane—is it not all sacred?—be the form, now or hereafter, verse or prose, the original was matter of imagination, which always speaks with the accent of song. The heart of the older portion of our Bible, as of all Bibles, is poetry. It is not the priest, it is not the scribe, that holds us in this new day; it is the prophet, who, massing the idyllic and lyric traditions of a past voiceful with the music of youth, and touching them with the fresh, fusing fire of genius and devotion, sang the glory and might of the God of Righteousness. Farther and farther we may wander away from the old concepts, but the old arc of glory bends overhead, unbroken, and the old music sounds on. Ideas change, expression changes, but the first heart-gleams flash out here and there, the burning early words keep the first far-off splendor. The testimony supporting the immense importance of poetry in the past is overwhelming; it comes from every age and clime, and always with the same clear, unmistakable meaning.

Merely mentioning the College of Prophets among the people that set the germs of the religion prevailing in this land to-day, let me quote, for a typical illustration of the great fact around which these hurried and imperfect suggestions cluster, Mr. Edward William Lane in his "Selections from the *Kur-án*." "In 'Okádh," he says, "was held yearly a fair, where gathered the merchants and the poets. It was a 'literary congress,' where rival poets met and contended for the applause of the people. It was here that the language was built up and purified. It was here that the Arab nation once a year

inspected itself, so to say, and brought forth and criticised its ideals of the noble and beautiful in life and in poetry. For it was in poetry that the Arab—and for that matter each man all the world over—expressed his highest thoughts, and it was at 'Okádh that these thoughts were measured by the standard of the Bedawee ideal. The fair not only maintained the highest standard of poetry that the Arabic language has ever reached; it also upheld the noblest idea of life and beauty that the Arab nation has yet set forth and obeyed."

The gist of Mr. Lane's report of the Arabs holds true of all the known nations of antiquity; from time immemorial poetry has universally "upheld the noblest idea of life and beauty." It has conquered where all other powers have failed, it still conquers where all other powers prove inadequate; and, reasoning from both experience and the nature of man, its future must be what its past has been,—"*Immense*."

The poetic origin of many of our words is unmistakable; indisputably our language strikes its roots down into the primitive soil of minstrelsy. Now, lest it be thought less evident that the same is true of our religion, I offer the testimony of a professor of the interpretation of Holy Scripture at Oxford. On quoting the passage from the story of Elijah, where the ravens bring him food, Canon Cheyne says:

"Few thinking men will admit that the verse which I have read expresses a fact; but no one formed upon Shakespeare and Milton will deny that it is the highest poetry, full charged, as such poetry always is, with spiritual meaning. Why do we teach our boys and girls Shakespeare and Milton? Is it because they need amusement? No, but because poetry is the symbolic, and if not always the only adequate expression, yet the most universally interesting expression, of the highest and grandest truth. . . . At each step that we take in the story of Elijah we are enveloped in a golden atmosphere of mingled fact and poetry; this is an elementary lesson of Bible-study. Some Bible-stories are pure facts; others, and those the most delightful, are mingled fact and poetry; this variety to a thoughtful student is a part of the charm of the Biblical literature. . . .

"There was once a great man—his name is precious in the history of England—who wrote a 'Defense of Poetrie.' It is only in the West that such 'Defenses' are needed; Poetry, like

its sister, Religion, has its native home in the East. I, too, stand here to defend poetry to-day—the poetry of the greatest of Eastern Books, the Old Testament; and I defend it on many grounds, but especially upon this: that we in England are getting too old in sentiment, and, I think, even in our religious sentiment; and we need to refresh ourselves at the fountains of natural feeling, and above all by entering more deeply into the spirit of those glorious Scriptures which have come down from the time when the world was young."

This quotation, in which the point of the poetic origin of religion is put none too strongly, may be taken as a fair specimen of the method of the "higher criticism," the method destined to prevail in the interpretation of the Jewish Scriptures. Why, indeed, do the Scriptures keep their hold? Why, if not because of the "universally interesting expression of the highest and grandest truth"? The master secret of poetry is its power to seize and keep the attention; the appeal is double, taking at once the mind and the heart, enchaining the intellect and the affections. An old Eastern poet is reported to have said of himself, "Saadi's whole power lies in his sweet words." So poetry may say of herself, in partial explanation of her power; for, though prose may have the substance of poetry, it can never have the music and the splendor of poetry,—the supernal charm, the rapture.

The reason commonly assigned for the use of the poetic form in the oldest writings is, that certain elements of it—alliteration, rhythm, and so on—are a great help to memory. More than this should be said. It should be said that tradition was embodied for preservation in much the same form in which it originated because this was the only form that could contain it. To divorce the original substance from the original form would be to divide soul from body; which means, not preservation, but destruction. The native voice of youth and imagination is song, and song it must remain if the voice be not lost. Beneath the mnemonic expedient lies one of the profoundest secrets of life; concerning which Aristotle throws out a hint where he asserts the parallel movement between sound vibration and the pulsing of the soul, and Bacon another hint where he says, "And we see that by these insinuations and congruities with man's nature and pleasure, joined also with the agreement and

consort it [poetry] hath with music, it hath had access and estimation in rude times and barbarous regions, where other learning stood excluded."

The "access" and "estimation" won by poetry in the beginning, are its inheritance, and the sovereign test of it; the words are but substitutes for the world-girdling phrase, "divine delightfulness." Whatever else poetry is, or is not, we may make sure that it is divinely delightful; so delightful that many hold delight to be its sole aim. This characterization is general, loose; still, if borne in mind, it would do away with volumes of explanation and apology emanating from misguided zeal in the attempt to set up a poet in the place the Creator intended for another occupant.

The essential features of poetry, and the old need of it, remain; it endures, however, and must more and more endure, under new conditions, differentiating it, in particulars, from what it has been. The old tones will sound on, but the strain will be new; the imagination will move in the old strength and splendor, but over unbroken ground, along trackless ways. For this acquisition of territory, the advance of knowledge will be responsible; science, especially, as the leading force of progress. The old poetry was given to prophecy; it had to do the work of the powers of exact knowledge. The new poetry, while it will not cease, on occasion, to anticipate the findings of science, will occupy itself mainly, it is safe to say, in shedding on the findings of science the light that never was on sea or land, in warming and coloring, in transfiguring these for the sustenance and solace, for the stay and delight, of the world. Questions religious, social, and political are not now what they have been. Poetry recognizes this, and will recognize it more and more; for perception, and pliancy to the demand of the hour, are of the fiber of its might. Nothing can be more foolish than to fear that science will destroy poetry, nothing more silly than to admit the possibility of this; poetry, opposed to science in method, is, by the very ties of blood, its faithful, invincible ally. The thoughts of God are not internecine. The master forces of mind and heart are never at war, the one with the other; step by step, they climb peacefully together toward perfection. Wordsworth foresaw the change that has come, and the greater change in waiting:

"If the time should ever come when what is

now called science becomes familiarized to men, then the remotest discoveries of the chemist, the botanist, the mineralogist, will be as proper objects of the poet's art as any upon which it can be employed. He will be ready to follow the steps of the man of science; he will be at his side, carrying sensation into the midst of the objects of science itself."

But, says one, suppose poetry does accommodate itself to the new time, does operate on the basis of new facts, its power may be disproportionate to its power in the past; perhaps the "aëration of the understanding," now attributable to poetry, might be attained by means of added facts. We have no reason to so believe. If it is in the co-operation of fact and art that we find the secret of the immortality of the Greeks, we can hardly find that knowledge will reach a point where the art of arts can be dispensed with. The charm of beauty will, of itself, preserve poetry, maintain it in its old position of supremacy.

But it is in much more than the charm of beauty that poetry is supreme: it is in much more than the charm of beauty that we find assurance, that, whatever changes come, it will hold its old place and power. Poetry deals with an order of truth in the pursuit of which art has no rival; it and the parent power, music, win access, by methods wholly their own, to high and secret places of being reached by no other ministrant. Besides sharing with science dominion over man's intellect, poetry holds and must ever hold in sole supremacy, his heart, his soul. Exact knowledge may not hope to suffice for the support and solace of the emotions, of the affections. Exact knowledge, multiplied a thousand times, may not hope to suffice for the future man; its weakness is already only too apparent, in

"this iron time

Of doubts, disputes, distractions, fears."

As science brings each noble task to a noble end, poetry must take up the work, and carry it on to the perfection that assures the satisfaction of the whole man,—of the brain, of the heart, of the soul. They of the Macaulay kind would send us back to barbarism for the great achievements of poetry. Not so; while life is, poetry must be. The first of powers in time and importance, it keeps its early hold. The mind and heart of man begin in poetry, and end in it; so is the circle closed.

A recent writer, busying himself with the

relation between science and the esthetic judgment, says:

"The fact is that with the growth of our scientific knowledge the basis of the esthetic judgment is changing and must change. There is more real beauty in what science has to tell us of the chemistry of a distant star, or in the life-history of a protozoön, than in any cosmogony produced by the creative imagination of a pre-scientific age. By 'more real beauty' we are to understand that the esthetic judgment will find more satisfaction in the former than in the latter. It is this continual gratification of the esthetic judgment that is one of the chief delights of the pursuit of pure science."

I have anticipated the statement that the esthetic judgment must change, but the quotation makes it necessary to observe that cosmogony is not a province of the poet. Because the old poet, passing his native bounds, occupied a field that there was no one else to take at the time, is no reason for judging him by his work there, no excuse for instituting a comparison between it and the work of science in this new day. The old Hebrew poet—he may stand for the old poets—occupying the empty field of the scientist, did not take possession after the manner of the scientist. He entered in search, not of facts but of truth. I quote again from Canon Cheyne:

"The so-called cosmogony was not meant to be taken as an account of what we call 'facts'; it is not a specimen of rudimentary science or pseudo-science. How far the idea of natural science had dawned upon the Babylonians may be left an open question; there is no evidence that it had dawned upon the Israelites in Old Testament times. A pious Hebrew writer takes a semi-mythical narrative current either in his own or in some neighboring nation, and molds it into a vehicle of spiritual truth. . . . It is useless then for the experts in other subjects to depreciate this document on scientific grounds; it is the underlying spiritual truths against which alone, with due seriousness, it is admissible to argue."

For the "real beauty" of the old poet, singing before science was, we must take him in his own field, a field that yields a small harvest to toilers in cosmogony:

When I consider thy heavens,

The work of thy fingers,

The moon and the stars,

Which thou hast ordained;

What is man, that thou art mindful of him?

And the son of man, that thou visitest him?

After the astronomer has spoken, there is a word left to say, a word in no wise conflicting, but additional and important. After science has spoken its word of analysis and explanation of the phenomena of nature, there is need of a word further, the transfigured word of the poet concerning the Power behind all, the Power

*Which shaketh the world out of her place,
And the pillars thereof tremble.*

*Which commandeth the sun, and it riseth not;
And sealeth up the stars.*

*Which alone stretcheth out the heavens,
And treadeth upon the waves of the sea.*

*Which maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.*

*Which doeth great things past finding out;
Yea, marvelous things without number.*

*Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.*

To inquire profitably into the beauty that the poet rears on a foundation of science, we must come this side of Dante—Dante, who mastered and bent to his use the knowledge of his time—down to our own day, to Tennyson. Throughout Tennyson's music are plainly to be heard the undertones of science; the great facts recently unearthed, the mold of ages clinging to them, are launched, and borne along the golden current side by side with the little drifting fancies, the heavy masses of hard knowledge riding as lightly as their airy companions. The laureate had the advantage of his predecessors, living as he did at a time when science could become a basis for the superstructure of imagination. We turn to him first, among his contemporaries, because he it was in particular that nature and training enabled to seize this momentous advantage and act upon it. The use he made of the new stock of knowledge bears out the belief that the poetry of the future will give no inconsiderable proportion of its force to the quickening, the warming, of fact, to the kindling of it into the mystic ignition the flame of which the soul loves, and moves in as in its own native element. Tennyson, I say, strengthens us in the conviction that

*"When science reaches forth her arms
To feel from world to world, and charms
Her secret from the latest moon,"*

the poet will give liberally of his strength toward the completion of the victory by setting the secret in transfiguring words. This will be done; for it must be done before the importance and meaning of the secret can burn into the mind and heart of the world, and so set aglow the general life. Hope and love, with the voice of music, must rehabilitate, yea, reshape, and vitalize, ignite, the fact if we are not to stop with mere intellectual apprehension, if we are to pass on to assimilation, to perfect appropriation, and practice.

"Wait, and Love himself will bring
The drooping flower of knowledge changed to fruit

Of wisdom. Wait, my faith is large in Time,
And that which shapes it to some perfect end."

Science does not speak with this accent, nor does it add this final, consummating word.

"Let knowledge grow from more to more," sings the same poet, with the great facts of science in mind, then adds yet again the consummating word,—So do we move on to

"The closing cycle rich in good."

Firm is the faith in growing knowledge; but the end must be "rich in good." When growing knowledge leads to another goal than this, then shall it be thrust aside:

"Not only cunning casts in clay:
Let Science prove we are, and then
What matters Science unto men?"

The immortality of life and love, the end "rich in good"—these science itself will not be permitted to violate. At these its authority stops; at these the poet makes a beginning, puts on his prophet's robe, and presses hopefully forward.

This division of our theme may close with the observation that we are to bear in mind first of all that the poet has, beyond the power of resuming and revoicing the knowledge uncovered by others, that surpassing gift, his own peculiar might in original investigation:

"The poet in his vigil hears
Time flowing through the night—
A mighty stream, absorbing tears,
And bearing down delight:
There, resting on his bank of thought
He listens, till his soul
The voices of the waves has caught,
The meaning of their roll."

(To be concluded.)

HORSE POWER IN AN ELECTRIC SPARK.

BY PROFESSOR JOHN TROWBRIDGE.

Of Harvard University.

I AM in the habit of showing in lectures certain experiments which illustrate the power in electric sparks, and I often find that many in my audience who have a very good knowledge of theoretical electricity are surprised to see an incandescent lamp lighted by the spark from a Leyden jar and water decomposed. These manifestations of electricity are ordinarily connected in one's mind with the electricity produced from voltaic cells—in other words from chemical action—or by means of dynamo machines.

It is related in unpublished letters that Faraday once danced about his room in delight at witnessing electrical effects produced by heating wires. I am sure that he would have done so if he could have seen the ordinary friction electrical machine work like a battery, and indeed, as I shall describe, light a room. The prevailing impression, however, is that more electricity can be obtained from a percussion cup filled with moist salt sand in which a piece of zinc wire is immersed, not touching the copper of the cap, than from a discharge of lightning. One can send a signal across the Atlantic cable with such a minute battery; but it is said one cannot do this with a spark from a Leyden jar. This last assertion, however, is a mistake. It can be done by means of the spark from a Leyden jar. All that is necessary is properly to transform this spark in the following manner:

Coat any large thin glass vessel on the outside with tin foil and fill the vessel with water. Now connect the outside tin foil surface with one conductor of an electrical machine and the water inside the vessel with the other conductor of the machine. After a few turns of the machine the Leyden jar becomes charged,—and if the water on the inside is connected by means of a wire with the tin foil on the outside—a spark passes when the end of the wire is brought near the tin foil.

Instead, however, of allowing the spark to dissipate itself in light and noise—let us connect the tin foil with one end of a bobbin of well insulated fine wire of a thousand feet or more in length, but wound compactly on a hollow bobbin. In the center of this bobbin,

entirely disconnected and insulated from the fine wire bobbin, we will place another coil of coarse wire five or six feet in length wound once around a bundle of iron wire. Across the ends of this coarse wire we will place a small incandescent lamp—of from five to six candle power. Now if the other end of the fine wire bobbin is brought near the inside of the Leyden jar, a spark jumps and is dissipated through the thousand feet of the fine wire. The little lamp connecting the ends of the coarse coil lights up for an instant. If instead of the lamp, two platinum wires are placed in acidulated water and are connected with the ends of the coarse coil, a quantity of bubbles of oxygen and hydrogen gas is given off from each of the platinum wires. The water is decomposed, just as it is by two or three strong chemical or voltaic cells.

We see, therefore, that it is merely a question of transformation. An electric spark can do all that a battery or a dynamo can do. It works, however, for a very short interval of time. It has the characteristic of brilliancy but not of persistence. A simple calculation will enable us to form an idea of the horse power in a spark from a Leyden jar of about a gallon capacity, the glass of which is about one sixteenth of an inch thick and which is charged so that it will give a spark of about two inches long.

Such a spark discharged through our bobbin containing about a thousand feet of wire will light up brilliantly a six candle power lamp connected with the coarse wire bobbin which occupies the center of the fine wire bobbin. Now we know from accurate experiments that the spark lasts a few hundred thousandths of a second—it may be three hundred thousandths. We know also a horse power would light from thirty to forty of our little lamps. If there were no loss in transforming the spark—the spark would be equal to one thirtieth of a horse power acting for three hundred thousandth of a second; but there is a loss in transformation of nearly fifty per cent, so the horse power in our spark is twice what we have supposed—two thirtieths or one fifteenth of a horse power.

In a subsequent paper I shall show that we have reasons for believing that the energy of an electric spark of an inch in length amounts to thirty or forty horse power; for waves are sent out in the ether in all directions and these waves are of great energy. At present, however, we are concerned only with a direct transformation of an electric spark into horse power, which can be directly measured.

Now if a spark two inches in length from a gallon Leyden jar is equivalent to one fifteenth of a horse power what must be the horse power in discharges of lightning which are many hundred feet in length? We have all heard the bells of telephone apparatus ring violently at each discharge of lightning, and on timing the interval between the flash and the thunder we find, knowing that sound travels about a thousand feet per second, that the discharge must have occurred a mile away. We should find on making the necessary calculation that it would take some hundreds of horse power to produce this electrical effect from the distance of a mile.

Last summer while in a hotel which was lighted by incandescent lamps I noticed that they blinked at each discharge of lightning from a storm center at least a mile away. When the discharges occurred within a thousand feet the lamps were nearly extinguished for an instant; therefore the lightning even at a distance of a thousand feet was holding in check the thirty horse power steam engine which was turning the dynamo machine and supplying the lights. I have no doubt that a discharge of lightning five hundred feet long, if properly directed and controlled, could light for an instant a thousand Edison lights.

It seems, at times, as if the bolts of lightning grow envious of the great webs of wire which have been spread over our cities and delight to exhibit their horse power by entering upon electric light circuits, showing the dynamos how to burn out wires, and set fire to buildings. Indeed one of the most serious concerns of the practical electrician is to devise methods of preventing lightning from breaking and entering. There is a popular superstition that the multiplication of electric circuits in our cities and towns has driven off thunder storms, but there is no proof that such is the case. The lightning is still an unwelcome visitor and comes at the most unexpected times. I have no doubt, however,

that the multiplication of wires is to a certain extent a safeguard against the exhibition of the horse power of lightning by its destruction of chimney tops, rending of trees—and even the killing of human beings; for the multitude of wires distributes the electrical charge and it finds a quick passage to the ground in many directions.

It may be observed here that the practice of combining gas fixtures and electric light circuits so that one can use gas or electricity is fraught with some danger. The electric wires are often led along the gas pipes, and if lightning should succeed in following the electric wires into the house it would naturally jump to the gas pipes and seek the ground. If there should be a gas leak, even from a minute pin hole, it might be lighted. If the lightning does not enter the house by the wires it is possible that a heavy discharge may cause sparks between the electric wires and the gas pipes by what is called induction. I knew of an instance where a spark between the electric light wires and the gas pipes ignited the gas which streamed from a minute hole in the pipe. If the jet had not been noticed in time, the building would surely have been set on fire. The building was provided with lightning fuses, nevertheless the minute sparks were caused by a lightning discharge. If I were building a new house I should be careful to keep the electric wire circuit away from the gas pipes. The practical electrician and the theoretical plumber would doubtless call this a scientific man's superstition, but a long study of electrical sparks has made me respect their wide and varied manifestations of energy.

The more that I know about the horse power in lightning the more I wonder at the temerity of Benjamin Franklin in drawing lightning from the clouds. He must have regarded it as a lambent ethereal flame, capable it is true of giving disagreeable shocks; he must have known its power in rending trees and in setting fire to buildings, yet he could not have had a realizing sense of its horse power. No one to-day would be willing to repeat Franklin's experiment in the manner that he performed it. One could, it is true, lead the wet string into a lake or pond, and hold the string with rubber gloves. Most of us even so would prefer to be interested spectators rather than participate in the experiment.

Looked at from another point of view it

will be seen that the force required to rend the air—to bore a hole so to speak through it as lightning does, to crack it as if it were a piece of glass—must be enormous. Some photographs which I have lately taken of powerful electric discharges by means of a rapidly revolving mirror show this piercing of the air in an interesting way. The revolving mirror received the spark and formed an image of it at a distance of ten feet where a photographic camera was placed. The image was whirled through space at the rate of a mile a second and the photograph showed in a beautiful manner that each spark is made up of a number of oscillations which surge to and fro between the spark terminals; each oscillation lasting a few millionths of a second. My photographs showed that the air was first pierced by a powerful discharge, and that at least three successive discharges followed exactly the same path through the air. The air acted like a piece of glass under great strain.

Nothing to my mind so strongly illustrates the difference in the intellectual standpoint of the ancients and that of the moderns in regard to science as such a discussion as this upon the horse power of lightning. Philosophers to-day do not speculate about the primal sources of lightning but set themselves to work to study the transformations of electricity with a large hope that they can greatly increase our knowledge of such transformations and with very little hope that they can ascertain what electricity really is. Fancy Faraday's delight could he have seen the working of the modern transformer, the fine wire bobbin inclosing the coarse coil with its bundle of iron wires; imagine the immense field of the practical applications of electricity which would immediately have opened to his vision. Cities are now lighted by its means, and it is proposed to transmit to great distances by the transformer the power of Niagara Falls.

Seeing thus the possibility of transforming the electric spark into working horse power so to speak, a question more or less curious intrudes itself upon one's mind. Is it not possible to make a practical use of the electrical machines which have since the time of Benjamin Franklin played their part upon the lecture table of professors of physics? Unmanageable servants they are often, inopportunely festive, recalcitrant, and on the whole not to be depended upon in all weathers.

The professor's Ruhmkorf coil has taken its place in practical life as a transformer such as we have described in this article but not to transform lightning. It is used in every telephone transmitter in the land and is employed as we have said in lighting cities and in transmitting power long distances. The dynamo machine also has sprung into giant shape from its lecture room models. Why should not the electrical machine also have its practical development, since we have seen that its sparks can be transformed into horse power?

In the Jefferson Physical Laboratory at Cambridge stands to-day a Benjamin Franklin electrical machine, and beside it is a small Holtz machine, Lilliputian beside its Broddingnagian ancestor. The Holtz machine can be carried in one's arms, and is a hundred times more efficient than the Franklin machine, which requires the services of two men to move: yet the Holtz machine has proved of little more practical service to mankind than the Franklin machine. It apparently requires very little power to turn the discs of the Holtz machine to produce sparks which when transformed will light up for an instant an eight or ten candle power lamp. Why could not one arrange a number of electrical machines in such a manner that turned by a common shaft they might charge and discharge Leyden jars continuously and thus by means of the transformer we have described produce light? It is indeed conceivable that a great number of large electrical machines of the late improved types could be driven by steam power or water power and their charges so accumulated in suitable Leyden jars or condensers that a large building could be illuminated. Since it requires time to charge Leyden jars to their full capacity, a great number of large electrical machines would be required and the intervals between successive discharges of the jars could not be less than one sixteenth of a second in order that the instantaneous lighting of the lamps should remain on the eye and seem to be continuous.

This endeavor to imitate the action of the ordinary dynamo machine by coupling electrical machines together is much more difficult at present than to proceed in the inverse order and to imitate the action of the electrical machine by means of the dynamo machine. If we send a powerful dynamo current to and fro through the coarse coil of

the transformer which we have used to exhibit the horse power of an electric spark we can readily obtain sparks of several feet in length from the ends of the fine wire of the outer bobbin. By a suitable transformation in the coil we can cause an exhausted globe to become luminous by pointing the finger at it, we can make a lamp glow without leading wires when it is placed anywhere between the walls of a room which are connected with the ends of our transformer. The entire room can be filled with lines of electric force; but it will be at the expense of a large amount of horse power.

To make one lamp glow without leading wires when it is placed anywhere in a small room, requires at present the expenditure of at least twenty-five to thirty horse power. This does not seem to be the light of the

future. A large-sized electrical machine can even now compete with the dynamo machine in experiments of this sort in producing phosphorescent glow lamps. The dynamo machine, it is true, can imitate all the effects of an electrical machine, its long spark, its phosphorescent glow lamps, but it does this with a great expenditure of horse power. On the other hand if the electrical machine should endeavor to perform the work of a dynamo machine in lighting incandescent lamps it would be also at a great expense of horse power.

The electric spark therefore although it has a large share of horse power does not seem fitted for practical life. It remains something to be studied by scientific men for it is the freest and least trammelled exhibition of electricity.

WHAT MAKES A FRIEND?*

BY JOHN J. CORNELL.

IN order to answer this question, we need to investigate thoroughly the principles that Friends regard as important and vital to the true advancement of man's spiritual happiness, and the practices or duties which a practical application of these principles inspires, to ascertain as far as we may their truth, their reasonableness, and applicability to human needs.

The basal distinguishing principle which has been kept prominent before the world by the Society of Friends is that called immediate revelation, or the immediate conveyance to each man through his spiritual nature by the Divine Spirit or the Christ of God, such a knowledge of the laws of God as relate to man's duty toward Him, toward his fellow-men, and toward himself, as will by obedience to them preserve man from the commission of sin and lead him into or give him possession of true spiritual happiness, both in the present and future life.

Our first inquiry then is, Is this doctrine tenable and true, and what are the evidences of its truth?

In the history of man, in so far as any

knowledge has come to us, all who have claimed to present new opinions or truths have founded that claim upon the newer revelations of truth to them in their own minds, whether they base their opinions upon the revelations made to others in the past as found recorded in the Scriptures or upon any other hypothesis.

As it is usual, in the effort to substantiate a religious truth, to refer to the Scriptures for its corroboration, it may be admissible for our present purpose to refer to our understanding of their teachings, at least since we have no records that antedate them, or which are so clear upon the subject we are investigating.

We find them declaring that after the creation of man, and his being placed in the Garden, God gave him a law by which his course of action was to be shaped, and upon the observance of which his spiritual life depended. That law was, that he should keep and dress all the trees of the Garden, and when this was accomplished or performed he might freely eat of the fruit of all save of the tree of knowledge of good and evil. It is not necessary at this point of our investigation to enter into an explanation of the allegory, so as to show what those trees were and what their fruits, but to inquire in what manner that law was conveyed to our first parents.

There were then no written records; they

* This article belongs to a series on the various religious denominations begun in the July, 1893, number of THE CHAUTAUGUS. The denominations treated thus far are the Congregational, Methodist, Presbyterian, Baptist, Jewish, Lutheran, Episcopalian, Catholic, and Unitarian.

could not consult the revelations of the past. It is not to be supposed God used a human voice to speak of them, for it would be unreasonable that a spirit invisible to the human eye, and which can be understood only by man's spiritual nature, would use a human language to communicate its requirements; for language at best is only a mode of communication of an internal thought, and differs with the different races of men, and we have an indisputable evidence has materially changed with the advance of civilization. Friends believe the manner in which this law was communicated was through impressions made by the Spirit, as we term it, to the spirit of man, by which an evidence was conveyed to the man that such were the duties imposed on him, and which were of vital importance to his happiness to obey.

The Scripture records also convey to us the fact that God thus continued to commune with the race whose history through them has come down to us, until to meet their low spiritual condition, He gave them a law through Moses as the mediator, He communicating the law to Moses by immediate revelation and Moses communicating it to the people on the tables of stone. There are, too, abundant testimonies that the prophets that followed Moses down to the days of Jesus and the Apostles were also communicated with by and from the Holy Spirit directly and we have the results of these communications coupled with the history of the Jews embodied in what we term the Scriptures of Truth.

So far as this goes, there is probably little or no difference between Friends and other denominations of professing Christians; but the important question now confronts us, Did that manner of revelation cease when John closed his writing of the Revelations and are we now dependent upon what was written before that period for our knowledge of the laws of God and our personal duties to Him and our fellow-men? It was because George Fox could not find in his perusal of the Scriptures, nor in the public or private exposition of them by the ministers of the then established church, anything that brought him peace of mind and satisfied the longings of his spiritual nature, but because he did find in an internal communion with the Divine Spirit and through an unfolding of what was necessary for him to know and do, that which stilled his disquieted spirit, and

opened before him a line of duty that by bearing his testimony to the truth he had found that the Divine Spirit in his day communicated directly with man as fully as in any age of the world, that he became the founder of the Society of Friends and left for his followers that legacy in which so much is conveyed, "Mind the light."

If we adopt the idea that immediate revelation ceased with the writing of the Scriptures, we must conclude that God had changed His mode of communicating with man, or that man had passed beyond the need of immediate communication from Him. If the revelations made in the past and recorded in the Scriptures had been so clear and indisputable that man could find there that which would direct him in every emergency in life, there would possibly be some foundation for the thought; but in actual life there can be scarcely two individuals found who interpret the same text alike. Nor can two individuals be found to whom the same specific law would be at all times applicable for their government.

Since man was forbidden in the beginning to attempt to know good and evil for himself and we have no evidence that consent has since been given for him to do so, it follows as a rational conclusion if God is to hold him responsible for the doing of right and wrong he must have some means of knowing what is right and wrong; and as God only is omniscient so only from Him can come that knowledge; hence man must look to Him for such special revelation of that knowledge as will be applicable to the circumstance under which he is placed when he needs the knowledge.

It follows that such a knowledge can be obtained by man only through a revelation of it to him who needs it and at the time and for what he needs it. It seems to be a perfectly rational conclusion that any revelation made to another, whether in the present or in the past that is not accessible to the man at the moment it is most needed, would be of but little advantage to him as a means of either doing the right or refraining from the commission of wrong. So the principle that God does now and in every age immediately communicate to man such a knowledge of His laws as is needed to enable man to live in acceptance with Him, appears at once reasonable and necessary.

Friends believe in an all-creative, all-sustaining Power whom we call God, by whom

all material and spiritual things were created and by whom all laws designed for the control of things material and spiritual, were established, have been and are now sustained ; and that God is omniscient, omnipotent, and omnipresent, an active, controlling living spirit, and in His relations to and intercourse with man is called the Father, the Word, and the Holy Ghost or Spirit, these titles representing the different manifestations of Himself to man. As the Father, He is the Creator, the source of all life, and in this sense man is His child, thus establishing a close relationship with man's higher or spiritual nature. As the Word, He is the revealer to man of His law under which he is to live, and by which he is to be guided so as to preserve his true relationship to Him with continued acceptance and harmony. As the Holy Spirit, He is the rewarder for the faithful observance of His law giving peace, quiet, and happiness to the spiritual man for obedience.

It is in this relationship that we best understand how God is Love, Love being the name we apply to the unselfish desire and effort to do good to the objects toward which it flows and to assist them so to live that they may enjoy all the happiness their natures can appreciate ; so God in His relations to man as the Father, Word, and Holy Spirit is ever found to be thus seeking man's highest happiness, not only by laws which allow of his gathering enjoyment but by laws which restrain him from an undue indulgence of his desires. So Friends believe God to be Love in vital essence in His relations to man. He is always Love, for He is unchangeably the same yesterday, to-day, and forever, and therefore could not be, nor has not been in any age of the world angry with man.

In the establishment of law there are always two effects which follow. 1st, Obedience to law results in peace and satisfaction of soul. 2d, Disobedience to law brings its penalty of disturbance or unrest to the soul, and the inexorable infliction of this penalty has often been in the past and still is in the present ascribed to the anger of God, when it is in truth but a manifestation of His love to teach us that our true happiness lies in obedience to law. This inexorable infliction of penalties for violation of law is termed the justice of God. But while we are suffering these penalties for violated law God by His Word as representing the medium by and through which He conveys to man a knowl-

edge of the law is seeking to induce the disobedient to cease from his disobedience and observe the law so that he may again be accepted, or be restored to harmony with the Father ; and this represents what we call the mercy of God, through which in His tender love for man He would temper the penalty and remove it altogether when man becomes truly penitent.

Friends believe Christ to be synonymous with the Word, or Son, or power and wisdom of God as exercised for man's preservation. It is represented in different terms as the Grace of God, the Inner Light, the Witness of God in man, the Spirit of Truth which shall lead into all truth, all representing the medium through which is revealed to man's spiritual nature a knowledge of what is right and what wrong for the man to do that by electing to do the right he may be preserved from the commission of sin, and thus saved from the sufferings which follow violated law ; and hence it is called the Savior. This Savior has been given to man in every period of his existence, and has been the only means by which any have been saved from the commission of sin.

We understand that Jesus of Nazareth was the promised Messiah to the Jews, or the Anointed of God to usher in the new covenant of which Jeremiah had prophesied, which was that the law was to be written in the heart, and imprinted in the inward part, and that all men should know Him without going to another to inquire for Him. In other words, the time was to come when they must obey an inward rather than an outward law, and so God raised up Jesus, endowed Him with the Christ in the needed fullness, that He might set to them there and to man in all succeeding ages, an example of a humanity tempted by like passions and powers as other men (else He could not be a perfect example to us) and yet all these be so controlled by the Divine Christ within Him as to be preserved from the commission of sin. Having so lived, His example and His teachings have a value that cannot be attached to any other as an evidence of the love of God to man and as corroborating the means whereby man may be saved.

With this idea of the mission of Jesus, we discard the doctrine so generally held among men that it was necessary and in direct orderings of God that Jesus should be crucified that God might be reconciled to man for

the sins of our first parents and thus a way be made for all who believe in or on Him to escape the consequences of that or any sin. This seems to us in direct contradiction to the character of God as Love and to His purpose and dealings with man. If He be always love, then there never was any need of His being reconciled to man, but when man disobeys His law there is need of man's being reconciled to God or to become at one with Him. To effect this at-one-ment is the office of the spiritual Christ within the soul of the transgressor, by an intercession there to induce such a true repentance as will lead to forsaking the wrong or ceasing to disobey the law, and striving to do right or to be obedient to the given law.

In the crucifixion of Jesus, brought about as the result of jealousy and an undue religious zeal the outcome of a traditional religion, we have the simple example of suffering from the hands of men, a gross injustice without opposition or the manifestation of ill-will, as bearing out in full His testimony that love, and love only, must be the ruling principle in the actions of those who are really obedient to the immediately revealed will of the Father. Hence it was not the death of Jesus but His life in the example He gave us that has an important bearing upon man's salvation or restoration.

Thus when the transgressor ceases to do wrong and resolutely tries to do right there comes a forgiveness and a permission again to enter the paradise of God, and be thereby restored to his primordial state. Nowhere is this more fully illustrated than by Jesus in the parable of the prodigal son, wherein it is so clearly shown that when the prodigal left that in which he had spent his substance, and put in execution his resolve to return to the Father's house, the Father was ready to meet him, and all the atonement that was necessary was the ceasing from the wrong life, and endeavoring to lead the right one. So instead of an atonement having been made for man by the death of Jesus, each man must make his own atonement by being obedient to the law given through the spiritual or living Christ within him.

Friends have always held the Bible in high esteem, and entertained the belief that the spiritual truths therein contained were given to the writers thereof by Divine inspiration, and for us to understand them now requires instruction from the same immediate revela-

tion, that we may use them as corroborating evidences of the Truth as it is now revealed in us because the same Truth had been revealed to others who had lived before us. Mixed with this unfolding of Divine Truth there is more or less of the human, and an evidence of a crudeness in an understanding of the Divine nature. Hence we cannot accept them in their literal rendering as our authority, nor as the one source whence we are to derive a knowledge of Divine instruction as relates to our own special duties.

Recognizing the Word, or Christ, to be first, and the only true spiritual guide, we accept the Scriptures as a corroborative evidence of what that Word reveals to us, because it has by its revelations of the same truths in the past shown that it has guided men to lives of righteousness, the reward of which has been peace and joy in the Holy Spirit. Those who have followed its guidance have found it to support them under every vicissitude of human life, and those who have turned from its teachings, however prosperous for a season, have ultimately suffered in sorrow. So while we do not look to them as our rule of faith and practice, we do value them for reproof, for doctrine, for counsel, that the man of God may be thoroughly furnished unto good works.

Friends have adopted a code of rules for the government of the organized society and also for the individual member which they call their testimonies. Among these is that of worship. It is deemed important that we assemble as often as may be practicable to mingle together in public worship and adoration of and communion with the Divine Spirit, in order that we may be mutually strengthened in faithfulness in our devotion and dedication to the revelations of the Christ within us. That we may the more clearly comprehend what is to be unfolded to meet the condition of each individual it is regarded that such a time of quiet be observed in which each mind may turn from whatever of an outward nature may have claimed its attention, whether it be business cares, sorrow, depression, suffering from some willful or inadvertent violation of law, and in this quiet seek to know what may be the further will of the Divine for it to observe or obey, that it may be preserved from the commission of sin or be restored from the suffering which follows the committed sin. Hence Friends have a testimony

in favor of silent worship. This does not imply that they hold that all these meetings should be held in silence but that they should be thus opened first for a proper individual introspection, and then as a proper preparation for the reception of the instrumental ministry that may follow.

The Lord has in the past and continues in the present to use some human instruments to whom He gives the discernment and the qualification to convey intelligently to those who may need the services of such an instrument, such a confirmation of what has been revealed, or open to them such truths as will meet the condition of inquiring minds or convey that which will encourage or check as the occasion or condition of those assembled may require. Such a ministry must be endowed, called, and qualified by the Divine Spirit, for only He can know just the conditions spiritually of a meeting. Until thus endowed and qualified no man or woman can be a true minister of that gospel which is the power of God unto salvation.

In such a ministry there is a growth for it is never given to any when first called into the work to enter extensively into all the conditions of those assembled, but it may be in the utterance of a few words a single mind may be reached or comforted, and then as faithfulness and patience are abode in there will be an enlargement of the gift and the service will become more extended.

The qualification to minister to meet the wants of the people and the matter to be delivered being received as a free gift from and by the immediate revelation of the Christ within us, it follows that there is no necessity for men to make an especial study to fit themselves for the ministry farther than a proper cultivation of their mental or intellectual faculties to enable them to convey to others the revelation of such truths as are opened to their understanding; and as the revelation of such truths is the free gift of the Divine Spirit, so the imparting of that thus given should be equally free and without expectancy of reward from man. Therefore Friends have a testimony in favor of free gospel ministry.

They also hold that in the Divine economy male and female are one in Christ, each having souls to save from the commission of sin and each being therefore equally interested in all that shall aid in the accomplishment of that work; so a commission or gift

in the ministry may be conferred upon woman as well as man, and she be equally as well qualified to speak to the edification of the assembly when under the guidance of the Spirit as he. Friends have from their first organization as a society given woman an equal place with man in the work of the ministry.

Friends in assembling for public divine worship, lay aside all formal ceremonies, such as opening their meetings by prayer or reading of the Scriptures, that the minds of those assembled may not look to anything outward as a necessary part of worship, but may have the opportunity to turn within and enter into communion with the ever present Spirit of God; yet this does not exclude any who may feel the promptings of the Spirit to engage in supplication on behalf of those gathered.

Friends have always believed that the performance of such a true worship as is done in spirit and in truth does not require the assistance of either vocal or instrumental music; not that they do not recognize the harmony of sound or that they condemn the use of music in its proper place and time when indulged in in moderation, but they do not find it a necessary adjunct to a true spiritual worship, and especially do they object to the selection of individuals to either sing or perform on instruments the praises of God simply because they have a musical talent or good voice and have cultivated that talent or voice and yet whose lives do not evince that they are striving to live consistently as Christians.

Friends have found no use for water baptism as a rite, either typical or necessary to proclaim to the world that they have become regenerated, and have accepted the guidance of the Divine Spirit as their director in all matters pertaining to life, whether secular or religious; the evidence that they have accepted this guidance being found in their daily life. As water has no power to cleanse man from any committed sin and can only be typical of the inward cleansing which is necessary before man can be restored to his primordial condition, so Friends turn from this to the more essential baptism of the Spirit.

We have a testimony against war and against its spirit in whatever form it may be manifested. For that reason we feel bound to refrain from all military preparations

or training to fit men to slay each other.

With a firm unshaken faith in God as the Father and the revelation of Himself through Christ the Son within them, Friends accept God as Love, and their highest and first duty is to love Him and then to love each other.

Finding no necessity to subscribe to any creeds to bind them together as an association, or to observe any ritual, form, or ceremonial observance as an evidence of a true unity in one common faith or cause, or to manifest to the world their acceptance of these fundamental doctrines, they adopted for themselves the name of Friends, the term Quakers having been given to them by others because at times the manifestation of

the power of God in its revelation to and in the duty required of its ministers made them sometimes tremble while speaking.

From this love when held in its purity there came that broad charity which manifests itself in a mutual desire for each other's advancement in a religious life, a care that none of their members should become dependent upon the outside world for pecuniary support and also in a sincere effort to remove from among men such evils as have afflicted humanity arising from improper indulgence of the propensities belonging to our human nature, has led them to be foremost in such efforts as have been and are being adopted for the amelioration of such evils.

THE EVOLUTION OF A STATUE.

BY F. WEITENKAMPF.

NOT long ago, in the *Library Journal*, a certain article began with the remarkable statement that "the master workman, after carving out a statue with large strokes," calls in his apprentice to "polish and finish it." There you have what is evidently the popular conception of the sculptor at work in his studio, sending the chips flying as he converts the rough-cut marble block into the creations of his own fancy. It is an idea that appeals strongly to our imagination, but, unfortunately, it is not founded on fact. The sculptor does not carve; he models. If he should try to work with hammer and chisel (the proper and skillful handling of which is an art that requires years of practice), he would spoil a lot of good marble and waste much time and money. So he leaves that work to the marble-cutter, and spends his energies to better effect.

The sculptor produces his statues in modeling-clay. In that material his work practically begins and ends. He may perhaps make a preliminary sketch of his proposed statue on paper (especially if it is to be a large public monument), but it is in the clay that his idea first begins to find adequate expression. A portrait bust is usually modeled at once of the proper size; but a full-size figure necessitates much more preliminary study. Often the artist will make small studies in modeling wax, in clay, or oftener still in plastilina, a kind of wax that does not need wetting, like clay, to

keep it soft. These small figures are very roughly blocked out, and are mere suggestions of the position and general effect of the proposed statue. The next step is to prepare a larger and more elaborate study, a foot or so in height. In this the spirit and character of the artist's conception is already clearly felt, and it serves as a direct basis for the final model, which is made of the size of the proposed monument.

But before this can be begun, there is a laborious and delicate piece of work to be accomplished. The large figure cannot be built up of clay simply piled on unsupported, for it would give way. An iron frame or skeleton of the proper size is therefore made for this purpose from careful measurements and calculations, and furnished with arms and legs of lead so that they can be bent readily into any required position. A further precaution may be observed by fastening bundles of wooden crosses to the iron frame with wire. A solid support is thus furnished for the clay, which can now be packed around the "skeleton." The latter is mounted on a revolving stand, so that, as the figure progresses, the artist can turn any part of it toward the light. The tools used in modeling are all fashioned on the spatula principle: sometimes solid, of bone or wood, like a thick pencil flattened at one end, or again formed of a triangular loop of wire set in a wooden handle. Nor must one of the best "tools" for delicate effects be

forgotten, namely, the artist's own fingers, especially the thumb.

This modeling in clay is really the only active part that the sculptor himself takes in the production of the statue. In some cases, where popularity brings in orders so fast as to provide work for years ahead, artist-assistants are employed for modeling some of the figures, they being guided by the studies and directions of the sculptor. The latter, of course, afterwards goes over the work, finishing it and adding all that which tends to leave on the completed model the impress of his own mind and his style.

While working on the clay, the artist must keep it damp by occasional sprinkling with water from a hose. The clay is sometimes mixed with glycerine or stearine, but water seems to be generally preferred. At night the model is kept covered with damp cloths, and the air is also further kept off by various contrivances. Sometimes a cover of black oil-cloth, held out in the shape of a cylinder by hoops at the top and the bottom, is let down from the ceiling over the model; or, on busts and smaller figures, a metal cover which looks very much like an inverted ash-can, is used. The latter was invented by Walter Clark, the painter, formerly a pupil of J. Scott Hartley.

A very general practice is to model the nude figure first of all, even though the statue is to appear partially or entirely robed, with as much care as though it were intended to remain uncovered. Thin silk, wetted, has been used to cover the portions that are to appear clothed, so that when modeling the drapery or dress, the artist will not cut into the clay model of the figure underneath. This clay-model shows the conception of the statue-to-be to the smallest detail, and with its completion the sculptor's work is practically done.

If Michael Angelo occasionally hewed his statues out of the marble block without a model, he performed a feat that called forth few imitators. William Rimmer, of Boston, best known by his famous book on art anatomy and his work in the Women's Art Schools in Cooper Union, chipped a big head of St. Stephen out of granite. But such cases simply form very rare exceptions, and serve but to emphasize the general rule.

To take a parallel case, the sculptor stops just where the painter does. In both cases we have the preliminary sketches, the studies,

and the completed work of art. But the sculptor's work is done in a material which is very perishable. It offers him every facility for correcting and changing while he is working upon it, and while it is moist it gives the plastic form a beautifully lifelike character (due greatly to its soft and porous nature) but it would crack and crumble as soon as it dried. The statue must therefore be reproduced in a more durable form—marble or bronze being generally used—and for this purpose it passes through an intermediate stage, the plaster cast.

This plaster cast is made in the usual way. A mold is first made by covering the clay model with a thin layer of plaster with which some coloring matter (say red) has been mixed, and over this white plaster is piled on. A "negative" of the clay model having thus been produced, the latter is destroyed and the interior of the mold (which consists of two or more pieces according as the statue is larger or more complicated) is carefully cleaned. It is put together and firmly fastened, and plaster is poured into it through an opening, so that the place before occupied by clay is now filled with plaster. This done, the enveloping mold is cut away with hammer and chisel, the artisan always receiving timely warning by the change in color when he penetrates the white plaster and reaches the red. The latter he cuts away very carefully, so as not to injure the form beneath.

The clay model has thus been reproduced in a material which is more lasting than the clay, but still not durable enough for our purpose. It is therefore handed over to the marble-cutter or the bronze founder, and the statue thus enters upon the final stage of its evolution.

The plaster cast is usually left untouched by the artist, but some sculptors make it a point to defer putting the finishing touches to their work until it has been cast in plaster, and we are even told that Hiram Powers, who invented various ingenious tools for the purpose, did pretty much all of his modeling in plaster.

Plaster has also been used by at least one artist, with good effect, to facilitate the modeling of horses, the legs of which will persist in crumbling when they are made of clay. When making the famous equestrian statue of Gen. Geo. H. Thomas, J. Q. A. Ward the sculptor manufactured a sort of skeleton of

the horse, being guided all the time by careful measurements made on a well-finished model one third of the proposed size, which had been previously prepared. This "skeleton" was furnished with ribs and covered with burlaps, on which the plaster was spread, and the horse thus modeled, the smaller study being faithfully copied.

The final process of reproduction, which, in the case of all public statuary usually consists in perpetuating the sculptor's work in either marble or bronze, is a delicate and difficult operation.

In the production of a marble statue, for instance, the utmost exactness that mechanical appliances can secure is observed. Every stroke made with the hammer upon the chisel is governed by the most accurate measurements. One way of copying bas-reliefs which offers fewest difficulties is as follows: By means of careful measuring with three compasses, the highest point of the relief is located. The compasses are placed in the same position on the marble block, and the stone carefully cut away until they meet at a point corresponding to the highest point of the original model. All of the stone lying above this point is then cut away, and this process is repeated, other points being measured off, until the model and the marble block are fairly peppered with these dots, so that the exceedingly small distances between the latter are ready to be finished off by more skillful workmen.

The principle followed in the reproduction of larger statuary is practically the same, but the method is more complicated and possibly more interesting. Here, too, absolute correctness is insured by using trustworthy measuring instruments. Two so-called scale-stones are used, the plaster cast being placed on one and the marble block on the other. Marks are then made on all the projecting portions of the plaster model, and these marks are pointed off on the corresponding places on the marble block. This is done by an instrument known as the "pointing-machine," various forms of which exist.

Perhaps the most practical and ingenious one is that used in England. This instrument is placed between the two scale-stones, which latter are covered with a number of marks exactly the same on both stones. The two arms of the instrument, which bear metal needles at their ends and move in ball-and-socket joints, are then set, the one

touching a point on the scale-stone, the other a point on the plaster figure. A few turns of a screw fix the arms in this relative position, and the instrument is swung round to the other side. Here the lower needle, of course, touches a corresponding place on the other scale-stone, while the upper needle, which is made to slide backward, marks a point on the marble block. At this point a hole is drilled into the stone to such a depth that the needle when fully extended touches its bottom. This process is repeated until the block is riddled with holes, the bottom of each one of which corresponds in position to a mark on the plaster model. Then the chiselman, or "scarpellino," cuts away the stone with hammer and chisel, until the bottom of all the holes is reached. The statue, thus roughly cut out, is then taken in hand by a more skillful marble-cutter, who completes the work, still using the pointing-machine however.

A description like this can hardly give an idea of the laboriousness of the task of reproducing the artist's model in marble.*

The operation of casting in bronze is likewise a delicate and difficult one. Public monuments that are intended to stand in the open air are very generally reproduced in bronze, and this work was formerly almost entirely done abroad. Twenty years ago, Rome, Munich, and Paris were still considered the only places where bronze casting could be properly and artistically accomplished. To-day we have all the requisite facilities and skill for doing the work in first-class style on this side. Perhaps the enormous increase in public statuary in this country, for which the Civil War is to a great extent responsible, acted as an incentive to the production of bronze work right on the spot, under the sculptor's eyes. And so the Henry-Bonnard Bronze Co. (founded in 1879 by E. Henry and P. A. Bonnard in a Wooster St. basement), Maurice J. Power, and Bureau Bros. of Philadelphia, have turned out artistic bronze work of a kind that formerly would have been entrusted only to well-known casters in Europe, like Thibault and Barbedienne. To these should also be added the Gorham Co.

*The report has recently come of the invention of an electric device for automatically copying sculpture in marble, to a scale of any size. It is patented in France, where it appears they have also other contrivances for reproducing large statuary in smaller form for commercial and other purposes.—*F. W.*

Bronze-casting in this country has undergone a remarkably rapid development, which places it on a level, if not sometimes above, the justly praised European work. But there are two things which our founders still procure from abroad, generally from France: most of their workmen—comprising porters, molders, mounters, and chasers—and the sand for their molds, which comes from Fontenay-aux-Roses, situated about sixteen miles from Paris. The copper used, however, comes from Lake Superior, and is considered the best in the market.

The plaster cast is prepared for the mold by coating it with shellac, and then covering it with finely-ground potatoes, this potato dust being known as "talk." Sand is then applied and a mold built up. Inside of this sand mold, which is lined with plumbago, a core, or inner mold, is placed. The space between this and the outer mold corresponds in width to the thickness of the proposed bronze figure, and into it the molten metal is poured. When the metal is completely cooled, which takes from two to four days, it is taken out and the sand still adhering to it is removed with wooden tools and brushes. Acid is then used to clean it of impurities and give it the familiar goldlike color of bronze statuary.

Thus far the work has been done by skilled artisans, now, if the casting is successful, the pieces of the casting pass into the hands of one who must be an artist,—the chaser. The latter takes off the seams and puts on the finish. Formerly the bronze was rifled into a polished surface, a practice still followed by some at the present time. But the more artistic method, and the one which is established in some of the best foundries, seems to be a strict following of the plaster model in all its details.

From the chaser the pieces of the statue go to the mounter, who joins them together, a work which, it is claimed, is done about eight times more exactly in this country than in Europe, the joint being made within one eighth of an inch over there, while here it is made to within one sixty-fourth of an inch. The mounted statue is then carefully gone over again by the chaser, and if the sculptor, on examination, desires any changes, they are made under his supervision. All this has to be very carefully done, and none but the best chasers are employed on statuary.

The care necessary for the production of good work tends to keep down the number of large monuments produced. Even a large firm like the Henry-Bonnard Co., which employs nearly one hundred and eighty men, turns out only some ten statues a year, outside of its other work. The price for casting bronze statuary varies somewhat, according to circumstances. A statue is more expensive, for instance, if there are many undercuts, or if it is cast in one piece, like the Brooklyn figure of Beecher, by Ward. But, as a general thing, the following are about the rates charged by foundries of repute. For a standing figure, about \$1,200; for a seated figure, \$3,000-\$4,500; and for an equestrian statue, \$7,000-\$8,000.

The following incident will serve to illustrate the advance made over here in the art of casting in bronze. When the French government presented Barye's colossal group, "Lion and Serpent," to the Metropolitan Museum, the statement was made that it must be cast in a number of pieces. "We offered to cast it in *one* piece," says Mr. Eugene F. Aucaigne, the superintendent of the Henry-Bonnard Co., "in exact facsimile of the plaster cast, and not even mar the plaster." Among the works which have been cast over here are: The Subtreasury "Washington," "Horace Greeley" (*Tribune* building), "Pilgrim" (Central Park), all three in New York, "Henry Ward Beecher" (Brooklyn), by J. Q. A. Ward; the Daguerre monument (Washington, D. C.), busts of Booth and Barrett, and numerous other works by Jonathan Scott Hartley; "John Harvard" (Cambridge, Mass.), and "Dr. Gallaudet" (Washington, D. C.), by Daniel C. French. All these are the work of the Henry-Bonnard Co., which has also done a large amount of casting for prominent sculptors like Augustus St. Gaudens, Launt Thompson, Olin L. Warner, James E. Kelly (formerly a clever illustrator, and who modeled the well-known statuette, "Sheridan's Ride"), the two talented Germans, Henry Baerer and Caspar Buberl (each of whom, by the way, did a good figure of "Puck" for Joseph Keppler), F. Edwin Elwell, E. V. Valentine, and others. "Miles Morgan," by J. S. Hartley, various statues by William Rudolf O'Donovan, and numerous soldiers' monuments are among the works that have been cast at Maurice J. Power's foundry. Bureau Bros., a Phila-

delphia firm, have won a well-established reputation by their castings of artistic work in bronze, such as Ward's equestrian statue of Gen. Geo. H. Thomas, and the Gorham Co., a newcomer in this field, numbers a statue of Farragut, by Kitson of Boston, among its most recent work.

Although marble and bronze are the materials generally used in the reproduction of statuary, yet others are occasionally employed. Thus the figure of Diana, on the tower of the Madison Square Garden, was originally modeled in clay, a foot high, by A. St. Gaudens. The sculptor then had this model copied on an enlarged scale, and a plaster cast of the copy was sent to Chicago, where the figure was reproduced in beaten copper. Gold, silver, copper, iron, tin, zinc, lead, have all served for casting; the story of the leaden figure of "Farmer George," that "noble scion" of the House of Hanover, which stood in Bowling Green and made good bullets after it had been torn down by a patriotic mob, is familiar to all of us. Likewise, alabaster, porphyry, basalt, and especially granite, have been employed in place of the various varieties of marble; bone and ivory have also been carved into artistic form. The ancients especially delighted in the use of various more or less precious materials, and in combinations of the same. The Greeks heightened the effect of some of their statues by color, in others they combined vari-colored kinds of marble or stone, the first being known as polychromatic statuary, the second as polythitic. They went even further in some cases, using glass or precious stones for the eyes, and making the drapery on ivory figures of gold.

The colored statuary of the Greeks finds its counterpart to-day, although in this modern polychromatic sculpture the colors appear usually only as a slight tint. John Gibson, the English sculptor, set an example in this respect when, first applying color to the border of the drapery in a statue of the queen, he gradually extended its use to his nude figures, like "Cupid tormenting the Soul," and the famous "Tinted Venus." Gérôme's "Tanagra," exhibited at the *Salon* of 1890, was covered with faint blushes of color, pink, amber-biond, and light blue being used for the flesh, hair, and eyes respectively, a proceeding which, we are told, "modulated the severity of the sculptured

marble without lessening its purity of expression."

The Greek method of applying foreign substances to their statues has likewise been imitated in our times. Johannes Benk's graceful figure of "Clytie," at the Hofburg Theater in Vienna, is of marble, but the various ornaments, the drapery and the girdle, as well as the flowers arched over the head of the figure, are all of bronze.

Wood cracks and splits too easily to be much used in sculpture, although it is well enough suited for carving in slight relief. We must not forget William Rush, a Philadelphia sculptor, who worked almost exclusively in wood. He was by profession a carver of figure-heads for ships, but a sculptor and an artist always. For some of his best ideal works were figure-heads, for which the realistic and vigorous wooden statue of Washington, now in Independence Hall, Philadelphia, was also originally intended. His success was not merely local, for we are told that the English carvers eagerly copied some of his works, while the figure of a river god, which he executed for an East-Indian merchant vessel, so excited the admiration of the Hindoos, that they flocked to pay homage to the wooden deity.

It is evident that there are also capable sculptors in wood among us to-day, to judge by the excellent wooden figures in the building of the late Manhattan Athletic Club in New York City. There are four of them,—a fencer, a ball player, a runner, and a hammer-thrower,—and the manner in which they are executed, the well-felt action of the figures, the rendering of the textures in the clothes, make them well worth seeing.

Not a few of the men who followed Rush's profession in subsequent years, were forced, by the decay of American shipping, to place gouge, mallet, and parting tool at the service of the tobacconist. And these carvers of cigar-store Indians seem to correspond pretty closely to the popular conception of the sculptor, for they carve their artistic conceptions right out of the material in which they are perpetuated for posterity. Furthermore, are they not enthusiastic imitators of the Greeks in using color to heighten the lifelike effect of the plastic form? Their polychromatic statuary is present in lavish and artistic profusion and delights the eye at every first-class cigar store.



M. Paulian in the Chamber of Deputies.



M. Paulian as an organ grinder.

THE BEGGARS OF PARIS

BY LOUIS PAULIAN.

Secrétaire-Rédacteur of the Chamber of Deputies.

ALPHONSE KARR, one of the most spiritual writers of France, was asked one day if he favored the suppression of the death penalty.

"I do indeed favor the suppression of the death penalty," he replied, "on condition that the assassins begin it."

The reply was a happy one; it was however only a sally of wit. But if Alphonse Karr was perhaps mistaken on the day when he thought thus to solve one of the greatest problems of our epoch, he gave two perfect definitions, when, treating of the question of mendicity and pauperism, he said, "If poverty is a condition, mendicancy is a position." It is impossible to speak more justly, and it is for not having made a distinction between the poor and the beggars at Paris that we have reached the strange result that the more we give as charity the faster the number of calls for help increases.

I had the curiosity to try to estimate the total amount expended by public and private charity in Paris for the help of the unfortunate, and without boasting I can well say that in so doing I took upon myself the great-

est inquest which has ever been undertaken regarding this subject. I devoted a dozen years to the work. I began by totalizing the sums which were expended by the official budgets. I found the public assistance amounted to eight or ten million dollars a year. The state, the department of the Seine, and the city of Paris raised more than four hundred thousand dollars for the succor of the unfortunate. Finally, charitable societies distributed help amounting to more than one million five hundred thousand dollars annually. Add to these sums the alms given in the street and you will increase the amount still by about one million six hundred thousand dollars a year. How is it that with a budget of charity so fabulous the number of beggars not only does not diminish, but steadily increases day by day? It is right here that we must apply the definition of Alphonse Karr. The number of mendicants increases because in our days beggary has become a situation.

In fact it would be an error to suppose that in order to be classed as a beggar it is necessary for one to lean back against a wall and stretch out his hand to the passers by. That

was the custom of the beggars of forty or fifty years ago. But in our age of progress and of light all the world marches toward perfection: and just as there are schools of apprenticeship for all young people who aspire to some career, there are schools of apprenticeship and perfectionment for those who wish to make mendicency their profession, and this profession has become an excellent one through our fault.

Some years ago in Russia, there was a district greatly afflicted by a singular calamity—an army of rats made a sudden irruption into the country ravaging everything in their course. The administration of the district remembering the custom followed in France where the municipalities often gave premiums to school children who destroyed hamsters, decided that a reward of three copecks (about a cent and a half) should be given to every person who had killed a dozen rats. As it was impossible to insist that they should

bring to the officer the bodies of the dead rats, it was decided that in order to prove the number killed they should carry to him only the tails.

Immediately women and children took up the work and a hecatomb of rats followed.

At the end of several months, the district had paid out large sums in the form of copecks, and still the number of rats did not seem to be diminishing. The mayor, in the presence of such a calamity thought that everybody ought to help in the destruction of the pests, and in order to set an example, he himself fixed a trap in his own building. The next morning he hastened to see what had been the result of his attempt and bounded with joy as he perceived a great number of rats ensnared, but on examining them he perceived that they were all tailless. He immediately divined the cause. The shrewd villagers who had been promised the three copecks for every dozen of killed rats were not slow to understand that if they really destroyed the animals they would kill the goose that laid the golden eggs, and so every time they caught a rat they simply cut off its tail to carry to the officer and let the animal go, in order that the race should not become extinct. So the system which had been adopted to bring about the destruction of rats resulted in the assiduous culture of the animals.

Ah, well! in France we are imitating this example, only we apply it to the culture of beggary and we spend millions in order that beggary may not die out.

Instead of employing our alms to aid the worthy poor, we distribute it in the street and to the people whom we judge unhappy from their type, that is to say from the apparent wretchedness of their garments, from their infirmities more or less real which they display in our sight.

What is a type? It is the *ensemble* of the distinctive characteristics of a race or of a profession. In order to have the type of a profession it is necessary to have followed it for a long time, to have experienced its exigencies, its habits, its consequences. Take an ecclesi-



Type of vagabond.



A receiver of stolen goods.



An absinthe drinker.

astic or a soldier who for many years has fulfilled the duties and worn the special costume of his calling, and cause him to adopt the civic dress; in spite of the change of clothing his official character will be readily recognized. If then mendicancy is a condition, that is to say if it is of short duration, if it is the result of a passing cause such as an accident or sickness, it would seem that the beggar under his rags ought to preserve the type of the vocation to which he had belonged. But he never does reveal a trace of any calling, therefore mendicity is not a passing condition, it is a definitive position and the mendicant is of the mendicant type. The existence of this mendicant type ought

To make believe that he is suffering and, if he really suffers, to increase the appearance of this suffering is the problem which mendicancy is solving. In this age of light when the discoveries of science have permitted the debasing of all human industries, mendicants have not remained in the background; they have succeeded in debasing misery itself.

I have said that in our days at Paris mendicancy is a profession—in fact beggars have their masters and their rules, they have their restaurants, their clubs, and their places of reunion.

It is necessary to make a distinction between the beggar of the city and the beggar of the country. The latter is rather a vaga-



A disturbed siesta.

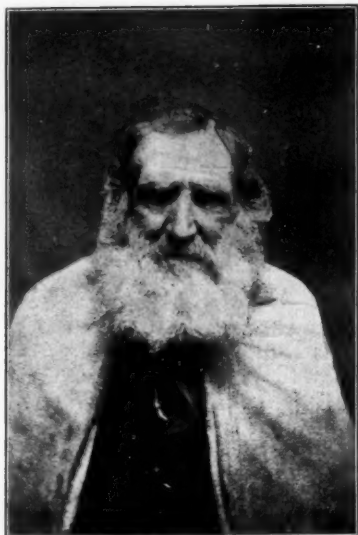
to put us on our guard against this exploitation. By a strange anomaly it happens on the contrary that it is the very existence of this type which decides us to give the alms it asks of us. A man accosts us on the street, he holds out his hand, we look at him, he is of the mendicant type; that suffices, we conclude that he is unfortunate, that he is suffering, and that he is worthy of our charity.

Thus the beggars who know this false reasoning of which we are every day the dupes exert themselves to make all possible progress in approaching this ideal type which will inspire in the passers by a profound pity and procure from them large receipts.

F-Apr.

bond. He is rather an unfortunate affected with the malady which a learned German physician, Dr. Benedict, has called claustrophobia—a hatred of confined places. The country beggar cannot remain in one spot; he constantly changes from place to place. Do not propose to him any work even for lucrative returns, in the fields or in a shop. At the end of two days he will give back to you your tools. "It is necessary that I have a change of air," he will say to you, and he will set forth upon the highway. In France these beggars are called *chemineux*, that is to say, the tramps whom one meets always on the roads (*chemins*).

These tramps are the terror of the country



The "traveler from Palestine"

people. When they appear at the door of a farmhouse in the evening and demand hospitality for the night, the farmer dare not refuse them. He fears that they will revenge themselves by burning his crops. Besides, they never travel alone but always in companies of three or four. They know marvelously well the geography and the resources of the places through which they pass. When they meet upon the highway each will say to the other, "You will find a good place to sleep at such a farm, to eat at such another place. In such a place is a house at which the people will give you some money; at another place is a barracks of soldiers which it is necessary to avoid."

I met at Antwerp, Belgium, a tramp who had traversed the whole of France on foot. He had in his pocket a memorandum book in which all of his wanderings were traced. During his travels he had modified his notebook, that is, he noted the changes that had occurred, such as follows, "In such a house they will no longer give anything; in such another, on the contrary, one is now well received."

The tramp who always asks for work but who rarely accepts it is easily transformed into a robber. He sees the plunder and lays his hands upon fowls, eggs, rabbits. Sometimes even, if he succeeds in gaining an entrance into the house and finds there any ob-

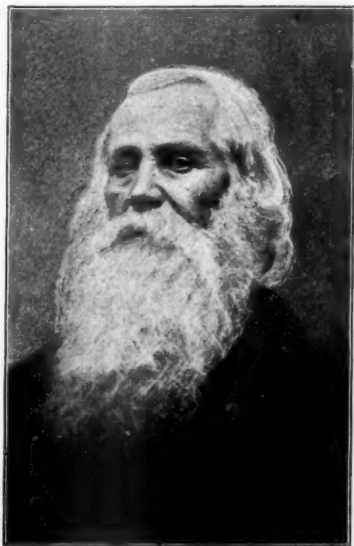
jects of value—silver, watches, jewelry, he watches for an opportunity to steal them. If the objects have a definite value he will conceal them in the fields, then having reached the nearest city he will go to negotiate their sale with a receiver of stolen goods.

In fine weather these tramps sleep in the open air. Note the picture which represents six of them who have just been disturbed during a siesta in a field of wheat. Do their faces represent suffering? By the bounty of the world they are tourists enjoying their travels. All their lives they have been traveling and they have no trouble in meeting their expenses, for the farmers through whose domains they pass supply them with all the necessities of life.

The city beggar is an absolutely different type. In order to live he has no need to steal, he has only to lie.

The beggar of Paris serves a short apprenticeship in specially fitting himself either for *active* service or for *sedentary* service. Active service, as the name implies, is that which consists in begging from house to house. Sedentary service, on the contrary, obliges its followers to choose some good situation upon any part of the public highway and to establish themselves there for life.

The beggar of the active service on first entering his calling seeks entrance at all doors



Aged sixty; sentenced fifty-four times.

including those of the butchers and the bakers. In this way he will succeed during the course of the day in obtaining four or five francs and in collecting in a sack bits of food which he will sell to hostlers for their horses. But when he has taken a few lessons, when he has acquired some experience, when he comes to be master of the situation, he changes his proceedings. He is then an industrial and for him time is money. Of what use is it for him to fatigue himself any longer in earning only four or five francs when he has the skill to gain double that amount in less time? That would be very silly. Henceforth he will call only at the houses whose inmates are in the habit of giving and of giving largely.

It is here that we see the first perfected appliances of that great machine which under the name of mendicity has for its object the exploitation of the public. These first perfected appliances consist of two books called *Le Grand Jeu* and *Le Petit Jeu* ("Great Game" and "Small Game"). Beggars, who are philosophers, reason that just as there is needed a book of addresses for dealers and a book of addresses for people in society, so there is needed a like book for the use of mendicants. The directory of a new kind has been published under the name of *Le Petit Jeu* and *Le Grand Jeu*. The former is a volume which gives the name and the address of some hundreds of charitable men. It costs three francs. The latter volume costs six francs, but it is more complete. Not only does it give a greater number of names, but it indicates the religion, the political opinion, the customs, of persons at whose houses the beggars may present themselves and the means by which these people may be deceived. Let us open at random the larger book and read what we find :

Mr. A. A rich proprietor—gives readily a five franc piece—pays the rent in cases where expulsion is threatened.

Mr. B. Never gives money—ask for clothing.

Mme. C. Interests herself only in children. You can readily obtain anything needed by the baby or its mother, especially if you plead sickness.

Mr. D. A minister—is called upon to attend many weddings, baptisms, and first communions,—consequently is always obliged to dress himself like new from head to feet. Ask for his old clothes or for help in the line of his calling.

Mr. E. An old radical republican,—present yourself to him as a victim of reactionaries and of the curés.

We see in this the part which a skillful mendicant can act from this instruction. He presents himself, for example, at the house of Mr. D. Once in the presence of its owner, he either tells him that he would like to make arrangements for his own marriage, or to have his child baptized. If the latter,

baptism is expensive; he must have a robe for the baby, some clothes for the parents, and bread for the day upon which he cannot work. More, it is the custom to invite the godfather and godmother, if not to dine, at least to drink a glass, and, in a word, one is obliged, if he has any proper pride at all, to do a number of extra things or not to do anything at all; and this explains the reason why his child has not been baptized before.

The minister hears this pitiful story and promises to interest himself in the man; he gives help or money, some clothes, perhaps, for his wife and a costume for the child. Sometimes a beggar will play his rôle through to the end and take the child to the church. I knew a woman who told me that she had had her child baptized a dozen times at



The woman with the wooden legs.

a Catholic and four times at a Protestant church. "What could I do?" she said. "The winter has been a hard one and each baptism brought me twenty sous."

Look at the picture of the old man with the white beard. At the age of sixty years he had been sentenced fifty-four times for mendicancy. This man had had his marriage celebrated in church thirty times.

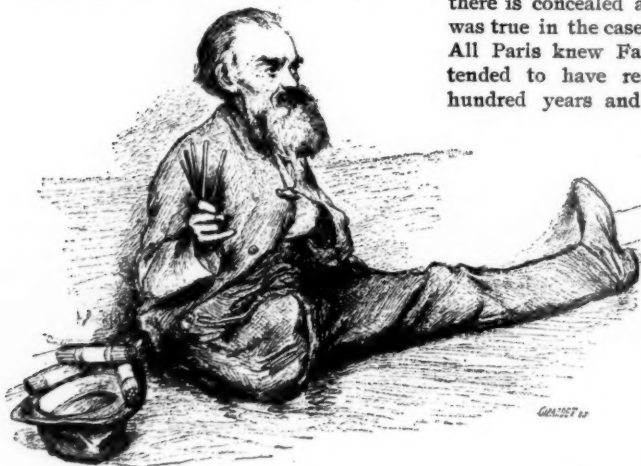
Note this other who resembles a saint of the church. He knocks at the doors of all the curés, of all the convents, all the churches, all the pastors, and tells them that he has come from Palestine where he visited the Holy Land. He knows very well the geography of the country in which he pretends to have traveled. He will give the description of Bethlehem and of the Mount of Olives. Where has he learned this geography? I do not know. That which is certain is that this man who is seventy-three years of age has never left the center of France where he operates. At the age of sixty-eight years, at which time this photograph was taken, he had been sen-

suburbs of Paris asking alms. If any one refuses to give him money he draws his crutch and strikes him. He has even had the misfortune to strike some of the police agents, for which he has passed several months in prison.

There are beggars who are always simply beggars; they never rob, but they never work. They have decided that they shall be supported by others and they live up to their decision. They know that in contenting themselves with beggary they run the risk of only slight punishment (three months in prison), but they know equally well that in France they will not be allowed to die in the streets. A typical example of this class is one Pierre C., aged about seventy-two years. He has never worked in his whole life. He has been committed to prison thirty-eight times, and thirty-eight times some charitable society has placed him in some workshop, but he has never remained there more than one day.

Sometimes under the costume of a beggar there is concealed a dangerous man. This was true in the case of one named Drouhin. All Paris knew Father Drouhin, who pretended to have reached the age of one hundred years and who exhibited in the

streets the white rats which he had tamed. The school children, amused by the exercises of these trained rats, gave to Drouhin the sous which their parents allowed them for buying sweetmeats. They never suspected that the brave Father Drouhin was an old convict condemned to the galleys for having served the



The fakir.

tenced to imprisonment fifty-six times. You see that the prison had not reformed him. It is true that he arranged matters so as to be condemned only in the winter in order to secure shelter for the severest months of the year.

It is not old men alone who live thus by begging. The trade is so good that young men eagerly engage in it. Here is a young man of nineteen years. He is a cripple and he travels through the

Prussians as a spy during the war of 1870.

Father Drouhin, showing his rats, had the appearance of practicing a calling, and thus avoided the law in force for mendicancy.

There are in Paris some thousands of individuals under the pretext of carrying on some business who are in reality living by begging. Sometimes one will run behind a carriage leaving a railway station and carrying any baggage, for a great distance, and when it stops, the runner covered with dust,

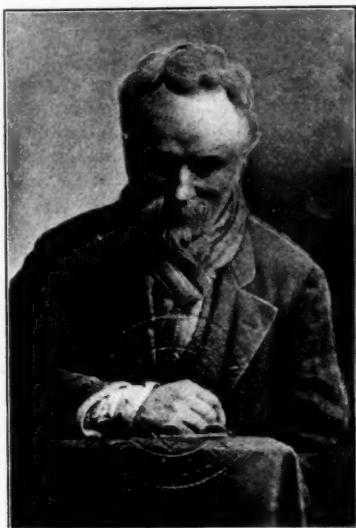
perspiring and tired, will offer his services in carrying the baggage into the house. If told that he is not needed, he will reply that he thought a signal had been given him to follow the wagon, he will speak of his misery and of his fatigue—in brief, he extorts a price of twenty sous.

Other mendicants hasten after carriages in order to open the gates. Others still content themselves with exhibiting some infirmity more or less simulated.

Here is a wretch whose mouth is crooked. He is horrible to look at. In the streets of Lyons where he is well known everybody gives him some aid. One day he was committed to prison and it was not long before it was discovered that his infirmity was only a pretended one.

But to simulate an infirmity is an offense which exposes the one guilty of it to a severe penalty, so some beggars have found a very ingenious means of carrying on their trade without running any danger. They act very innocently while giving the appearance of being in great misery.

Look at this couple who every day frequent the great boulevards. The man carries upon his back the chest of a workman ;



Father Drouhin.

with very slow steps, and stop often to rest. They never ask anything of the people they meet, but they look so sad, so miserable, so good, so honest, that the coins fairly rain into their pockets. For ten years I have seen them thus ; they never work ; and they live in the greatest of comfort.

It would be impossible to enumerate all the types of mendicancy engaged in active service, however much one might wish to do so. There are among them some men very well instructed. I know an old professor who goes to a house, leaves a letter with the door-keeper, and goes away. This letter contains two hundred verses which are not badly composed and which end by imploring the master of the house to give into the hands of his door-keeper for the writer a piece of bread which will be received with thankfulness and eaten with joy. One might say that two hundred verses for a piece of bread was very large remuneration. To this I would reply that the two hundred verses are always the same. The mendicant poet contents himself by recopying them and as he offers them only to men of letters he is certain that with the piece of bread will come also a piece of money.

The most curious type of mendicant poet that I have known is a person named Desiré G., who also has made mendicancy a veritable profession. It is known that at Paris where the apartments are small no one can—



Pierre C.

the woman gives him her arm and leans against his shoulder. They appear very kind and loving to each other. They walk

unless he is a Rothschild—receive even thirty guests at dinner. Every time that a large dinner is given it is necessary to go to a restaurant. There are several restaurants which make a specialty of wedding dinners. Desiré G., who knows of this custom, has some employees whom he sends every day into all the may-oralty houses of Paris to read over the marriage announcements. In this way he knows both the surname and the given name of the persons to be married.

Other employees, always in his pay, seek information in restaurants concerning the wedding dinners. At seven o'clock when all are seated at the table, Desiré G. enters and presents to the bride, upon a dainty sheet of fine writing paper decorated with flowers and doves, a piece of poetry on her own name. Each line begins with one of the letters of her given name.

What follows is readily divined.

The bride gives a coin to the complimentary beggar, who takes a carriage and orders the driver to go to another restaurant where he pays another bride another compliment for which he receives another coin.

Chance discovered to me the home of this mendicant. I thought from its appearance I was entering the office of a homeopathic physician. On all sides are little drawers and upon each drawer is the name of one of the saints of the Roman calendar. The acrostics are prepared in advance according as they are to be needed. When the time

arrives the beggar takes from the drawers one poem on Josephine, three on Marie, five on Marguerite, five or six on Blanche, etc. We can understand now how he can well afford to make his journeys in a carriage.

But let us pass to the sedentary service. I have already said that this consists in installing oneself permanently at some chosen stand.

All Paris knew the beggar woman with the wooden legs. For three-quarters of a century this woman had her station on one of the boulevards where she pretended to sell pencils. She was so well known that the police on their rounds, instead of making her move on, bade her good day. She had become *immeuble par destination* (a legal term signifying a person or thing placed on property by the proprietor for the use or enjoyment thereof).

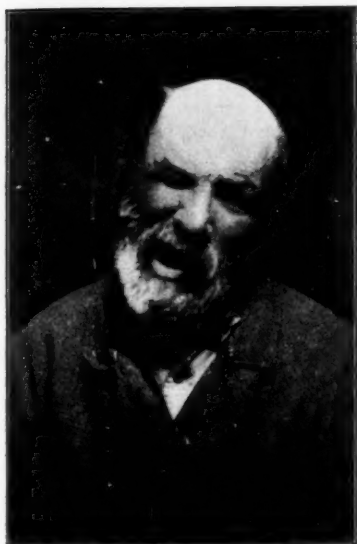
Some one once proposed to her that she might

sell papers. She replied, "If I sold papers I should scarcely earn three francs a day and it would be necessary for me to remain here from early in the morning until evening, while by begging I make several times more than that in a day of a few hours long." To-day this woman is living upon her income in her own little apartments. She is the owner of a house which she bought with her accumulations.

The fakir, so named because he remains for hours perfectly motionless, is also one of the marked characters in the sedentary



"They never work, and they live in the greatest of comfort."



The man with a crooked mouth.

service. He is an old jeweler who lost a leg in an accident. He is able yet to earn five francs a day by his work. "But," he said to me, "the day of a workman is too long. The day of a beggar brings in quite as large returns and lasts only three or four hours."

Many beggars belonging to the sedentary service make use of little children. This is one of the most odious crimes that can be committed and meanwhile it does not come under the jurisdiction of the penal law. There are seen mothers, who, with their babes in their arms, take their stand on the street on bitterly cold days. If they struck the children they could be punished; but they content themselves by killing them in thus giving them inflammation of the lungs, and the judge is disarmed. Many women rent for a franc a day the children which they thus expose to the severities of the season for the sake of exciting the pity of the beholders. A great physician gave me one evening his experience. Out of forty-eight women who begged in his quarter, twenty-four had twenty-seven children from six to thirteen months old. The physician examined them one evening. Eleven had bronchitis, three pneumonia, one the whooping-cough, two hard colds, one the croup. Thus he found eighteen out of twenty-seven children who were exposed daily to the public view were sick unto death. I know

a woman who has thus successively killed four children under pretext of begging in order that they might live. One evening I found her in a night asylum with the fifth child.

"Where did you get that child?" I asked.

"It is my own," she replied.

"You are telling a falsehood; you have had this season four different children; were they all yours?"

And the woman finally admitted that this fifth child she had borrowed from a neighbor.

When, thanks to their hardy constitution, some of these children escape death, what can they become reared after such a fashion by such people? They are certainly fated to be stranded some day in the hospital or in prison.

Last year Mr. Dumay, a workingman who had been elected a member of the Chamber of Deputies, received a visit from a woman who solicited some help. Mr. Dumay interrogated her closely, took her name and address, gave her a small sum of money, and wrote a letter of recommendation for her to be presented to the board of charity.

The woman had scarcely departed when Mr. Dumay, who is a large-hearted man and who knows the misery of the working classes, began to think over the sad story to which he had just listened. If this poor woman had told the truth—and he certainly



A nineteen-year-old beggar.

thought her sincere—she must be suffering greatly. The money which the deputy had given her would be quickly spent and perhaps help from the charitable bureau would have to be awaited for a long time.

"I was wrong," said Mr. Dumay, "in contenting myself with writing so brief a letter of recommendation. I should have written more explicitly, urgently asking for help for her. If any evil happens to her I should have to hold myself responsible."

This idea so stamped itself on his mind that the honorable deputy put on his hat and set out to find again his applicant in order to write with more insistence on her behalf to the president of the board of charity. At the end of a quarter of an hour he reached the street and the house which the woman had given as hers. He asked of the one coming to the door,

"Does Madame X. live here?"

"Yes, sir, on the fourth floor, room No. 38."

"Is the woman in poor circumstances?"

"Oh, sir, she is in the greatest misery."

The deputy mounted to the fourth story and sought room 38. The door was half open. The woman had just come in and was busy about her housekeeping. Suddenly a little boy who was upon the stairs entered the room and asked for something to eat.

"Mother, I am hungry, give me a piece of bread."

"Alas, I cannot, my darling," replied the mother. "There is nothing in the house but a very small piece of bread and I must keep it for your father, who if he has not found any work will be very hungry when he returns this evening."

Mr. Dumay was moved almost to tears. How fortunate it was that he had come to see for himself. He entered the room, gave the woman another piece of money and wrote the following letter to one of his friends, the president of the charitable bureau:

"My dear friend,

I call to your attention a case of most harrowing misery. I have myself made inquiry concerning it. Give help to the woman X, and give it quickly, for her children are actually crying for bread."

Mr. Dumay went back home, his heart lightened because he had done a kind act.

Two days later he received a reply from the president of the Board of Charity which ran as follows,

"My dear Deputy,

You have been woefully deceived. You say you made a personal investigation. In that case you heard a child cry, '*Mother, I am hungry, give me some bread.*' And the mother replied, '*I cannot, my darling. There is nothing in the house but a very small piece of bread and I must keep it for your father, who if he has not found any work will be very hungry when he returns this evening.*' The child is drilled for this comedy. He sits all day on the stairs and as soon as he sees a visitor on the fourth floor, he plays his rôle, which consists in asking for bread."

As for the door-keeper below, who answered the first question of the deputy, she shares in the alms received by the beggar.

Many people who live after this manner are helped at the same time by Catholics, by Protestants, by Israelites, and by public and private charity. They wear all masks in order to touch the pity of all societies.

And what about beggars of the church? There was buried some months ago Father Antoine. He was an old beggar of the church who from morning till night stationed himself under the porch of the holy temple. He was aged and a hunchback. Kneeling upon the cold stone he aggravated his trouble.

One fine day he disappeared. He was sick some said. He was dead, others affirmed. Father Antoine was indeed dead. Very shortly his nephew, who was a professor in Paris, presented himself before the tribunals as his nearest heir. An inquest was held, and it was discovered that the hunch of Father Antoine consisted of a box which served him as a money coffer. In this coffer there were ninety thousand francs. Father Antoine was an old galley slave who on leaving the galleys had become a church beggar. In fifteen years he had gained ninety thousand francs (about eighteen thousand dollars).

These cases show to what, in Paris, the business of begging amounts. This business I have studied thoroughly. In order to reach a correct opinion I have read all that has been written upon the subject; I have consulted every man capable of telling me anything of it, I have assisted in all of the international congresses in which this question has been discussed, and finally I decided to have recourse to the experimental method, and I became myself a beggar.

After a few lessons I acquired great experience in my subject, and personated turn by turn a blind man, a cripple, a deaf mute, a paralytic, a workman out of work, a professor out of employment, an organ player, a strolling singer. I have been arrested only once, on May 24, 1891, when in the presence of several journalists I installed myself under the porch of the church St. Germain des Prés. In fifteen minutes I had received sixty-three sous. The five women who begged regularly there accused me of taking the bread out of their mouths and began a conspiracy to have me arrested. Their plan was simple enough. Whenever the policeman

passed, all five turned and gazed at me as if I were a criminal. This attracted the policeman's notice and the women nodded approvingly as he approached me. I acknowledged that I was begging, but reminded him that I was under the porch of a church and therefore he had no power to arrest me. He shook me roughly and bade me move on.

By begging I was able to secure everything that one can imagine; money, clothing, furniture, railroad tickets, medicines, linen, flour, absolutely all things.

These experiences have led me to propose a plan of reform which I have already commenced to apply on a large scale in Paris.

THE DRAMA OF THE MIDDLE AGES.

BY J. J. JUSSERAND.

Translated for "The Chautauquan" from the French "Revue Des Deux Mondes."

ON the very day of their birth certain animals are able to walk; others, on the contrary, require a long time for development.

Odes, songs, and elegies at the very beginning of English, as well as of any other history, mounted to the lips and immediately took flight. The drama, however, was not at first appearance so well equipped; and it would have required the closest examination and a considerable amount of courage to have dared to predict that its absurd form would one day develop into the art of Shakespeare.

In England as in the rest of Europe the sources of the modern drama were at once civil and religious. The wish to be amused and to laugh, which never disappeared even in somber hours, gave rise to its profane sources. Laughing is a very ancient invention, anterior even to the deluge, and preceding the invention of tears.

It could not be expected that the first means employed for creating amusement should have been very refined. All processes are good provided the end for which they are established is reached, and for rude people rude means suffice. The first actors did not trouble themselves as regards modest hilarity. We find this class described long afterwards in a poem by Langland; and they then proceeded exactly the same as did their forerunners. The same grossnesses are shown with the same effects. For more than two

hundred years, their class had caused laughter without interruption. The world had grown tired of many things during this interval, of the tyranny of John Lackland, of the weakness of Henry III., of the arbitrariness of the Plantagenets, of the supremacy of the pope; but these rude actors continued in favor.

In the varied early amusements, comprising tricks and tumblings, witticisms and facetious tales, parody held large part and led by degrees toward the drama proper. The actors loved to disguise themselves, to caricature a grave personage or an imposing ceremony; to counterfeit the noise of storms and voices of animals, adding gestures to their words and songs. The transition from such amusements to farces was imperceptible and easy. There was only needed the adaptation of popular tales to stage uses, the changing of stories into dialogues; and this was very quickly and easily done.

The year was divided by fêtes, and these fêtes were looked upon by all as important epochs. People anticipated them with joy. Ordinary life was arrested. There were for the time being great rejoicings either religious or profane; and both contributed to the development of the theater; both were found sometimes intimately mingled. It was especially during these celebrations that caricature and derision of holy things served to increase the amusement. The time of Christ-

mas bristled with license, as it occupied the date of the ancient Roman Saturnalia, and high and low alike, either in adoring or in mocking crowds, commemorated the season by devotions or by railleries, for one did not forbid the other; the church, its hierarchy, its ritual, could be caricatured without placing any doubt upon its infallibility.

It was thus that the scandalous Feast of Fools and Feast of the Innocents were enlivened in the countries where they were celebrated by grotesque parodies of their pious ceremonies. The Feast of the Innocents, which had a great popularity in England, was presided over by a boy bishop, and this prelate in miniature, with a miter on his head, directed in the church the gambols of young scapegraces, his companions. The king was interested in the ceremony, called to him the small dignitary and presented him with a gift. Edward II. gave six shillings and eight pence to little Jean, the son of Alan Scroby, who officiated in the royal chapel in the rôle of boy bishop. Later Richard II., more generous, gave a pound.

The passion for seeing was then intense and it had opportunity of exercising itself in many ways. If life was hard fêtes were numerous, and they brought about momentary forgetfulness of troubles. For the populace there were the May festivals with their dances, their songs, their processions; the mimicry of the exploits of Robin Hood, and later the representation of little plays in which he was the hero. For the court there were ballets and masquerades, in which the disguised lords took part. These plays were perpetuated; the Tudors and the Stuarts had the same taste for them as had the Plantagenets and there resulted from it in time a special kind of dramatic literature, which comprised such productions as "The Sad Shepherd" by Jonson and "Comus" by Milton. Just as the first rude players acted as a prelude to comedy in the great halls of castles, just as the romantic drama was prefigured in the first representations of the "Siege of Saladin" and the "Taking of Troy," and the rural drama by the fêtes of Robin Hood, so other sources of the modern theater are found to spring forth from the shadow of the cloister and from the naves of the churches.

All imitation of action leads to the drama. As conventional, liturgical, and ritualistic as is the celebration of mass, it led to a religious drama. It began with the antiphonal parts

of the service and finally involved the service itself. A great step toward this development was taken when in the great festivals of the year, Easter and Christmas, the chanters instead of responding from one side of the church to the other in their seats, arranged themselves so as to imitate the acts which they celebrated.

This point of departure dates from the tenth century. "From this embryonic dialogue," writes M. Petit de Julleville in his great "History of the French Theater," "sprang the drama of 'The Shepherds' which has been presented in so many revisions." The embellishments of this representation were well received, and from year to year they were improved. Verse replaced prose; the common speech replaced Latin; the open air of the public park replaced the close atmosphere of the church. The parts of the women, instead of being assigned to priests clad in their gowns, were taken by young boys dressed as women, a practice which long remained in vogue, as even in Shakespeare's time there were no women actors, and the rôle of Juliet had to be taken by a boy. These improvements, simple as they were, required many years for their fulfillment, but the current so slow in forming was for this very reason more powerful.

The Easter festival gave rise to the same work of ornamentation as did the Christmas celebration. The ceremonies of Holy Week which followed step by step the scenes of the Lord's Passion lent themselves admirably to the drama. Additions after additions were made to the representations until all the leading scenes from the Old Testament were grouped about the Christmas feast, and those from the New Testament, of which the former were the symbols, around Easter. Veritable cycles were thus created representing in two leading parts the religious history of humanity from the Creation to the Judgment.

The taste for these scenic exhibitions steadily increased and subjects foreign to the Bible were gradually introduced. At first they were the lives of the saints; later, in France, some rare subjects borrowed from history or romance were represented, as the story of Griselda, or the deliverance of Orleans by Joan of Arc. The English, however, continued to draw theirs chiefly from the Bible.

The religious drama by degrees lost its purely liturgical character; at the time of the Norman Conquest it had almost disappeared.

After this time the taste for dramatic representations grew rapidly in Great Britain. Dramas showing the lives of the saints were called *Miracle plays*; those representing scenes from the Bible were *Mysteries*.

The oldest representation of which there is any record in England took place at the beginning of the twelfth century and was brought about by Norman-French influence. It had for its subject the history of that St. Catharine of Alexandria whom the emperor Maximilian caused to be beheaded after she had been the means of converting fifty orators sent to her for the purpose of winning her back to paganism. A little later in the same century, under Henry II., formal evidence shows that representations of *Miracles* were of common occurrence in London. In the following century, under Henry III., what might be termed dramas proper began to be written in English. In the fourteenth century, in the time of Chaucer, *Mysteries* were at the beginning of their popularity; their heroes were familiar to all, their sayings became proverbs, and even the kings took part in the representations. Chaucer himself often witnessed the plays and his characters make frequent allusions to them.

The defenders of the *Mysteries* held that the representations were made in the honor of God; that they taught the people to think of Him; that they showed how wickedness led people to eternal death; that they presented the suffering of Christ for the world and moved the spectators to tears and to better lives. They asked why it should not be permitted to represent in action the miracles of God as well as to paint them on canvas.

In those early days the drama had the whole city in which to display itself. Each company put itself in possession of wagons and of stages on wheels. By this device it was possible to present a series of plays; as soon as one was finished the vehicles left one place and proceeded to another, while a new play took up its old stand. The inhabitants of the neighboring houses found themselves, as it were, in possession of the first tier of boxes, and in certain cities they were made to pay for this privilege. In some cities the places where the representations should be given were decided by auction, the companies playing before those houses which offered the highest sum.

The form of these rolling stages varied in different cities. At Chester the wagons were

built high like a house of two stories, in the lower one the actors lived, in the upper one they played. In other cases the wagons were not so high and an inclined plane united the platform to the ground at the rear. A player could thus readily mount to his place. In still other cases the stage did not remain exposed to view but a curtain was drawn and closed to meet the requirements of the play.

The authors of the great *Mysteries* were not particular as regards the law of unity. The most distant localities were represented,—Rome, Jerusalem, Marseilles. The scenery gave no idea of the great distances; the imagination of the spectators had to supply all. In order to help them a little sometimes the name of the country was written upon the wall. A few attempts at decoration were also made, which were signs and symbols rather than representations of places. A throne, for instance, signified the palace of a king. All stage machinery was lacking. A white flag and a black flag represented light and darkness in the old Anglo-Norman drama of the "*Garden of Eden*," and a rude, mechanically constructed serpent tempted Eve in this terrestrial paradise.

The lower world was the part of every play best furnished with the machinery necessary to display it. The entrance to it opened and closed apparently of itself; flames were ejected from it, and rolled over its crowd of demons, armed with harpoons, and uttering frightful cries and oaths. From its depths there issued terrible sounds, the groans of the lost.

The period of the Middle Ages was one of contrast. It ignored all adjustment of parts. When they wished to be tender the authors of the *Mysteries* fell into measures so over-refined as to disclose their barbarism. During a touching scene between Abraham and his son, the overdrawn pleadings of Isaac, who begs only that he may not see the "*sword so sharp*," pass the bounds of the pathetic and almost stir one to laughter. The contrast between the fury of Herod and the gentleness of the Virgin Mary and of Joseph is pushed to the same exorbitant point.

The personages the worst treated in the *Mysteries* are the kings. Herod, Augustus, Tiberius, Pilate, Pharaoh, all open the scenes in which they appear by a monologue in which they eulogize themselves. This proceeding was an established custom;

they were the masters of the universe, all the world obeyed them. They strutted across the stage in their fine clothes, uttering fine phrases, giving always some words in French, which language was then the sign of power and authority. One of the functions of these turbulent heroes was to keep order, a task which the undisciplined crowd of spectators did not render easy. "Keep silent, *beshers*," cried Augustus—*beshers* meant *beaux sires* (good sirs) in this royal French—"I command you! not a word from anyone, I alone have the right to talk. At the first one who makes any disturbance I will hurl a thunderbolt; so be mute as stones!" "Silence!" cried Herod, and "Silence!" cried Tiberius.

The authors of the English Mysteries had not much knowledge of court life; they drew their caricatures far removed from the scenes they represented. Neither were they well instructed generally. Anachronisms and blunders swarmed under their pens. Herod sacrificed to Mahomet, Noah invoked the Virgin Mary, and the shepherds swore by the death of Christ whose birth they did not announce until the end of their representation.

But the truth was much better portrayed in those parts in which they dealt with things with which they were familiar, and described the rude people among whom they lived. It is here, in a literary point of view, that the great merit of these Mysteries lies. There are to be found in these plays those first scenes of the comedy which are necessary to complete the history of the English theater. This early comedy is mostly buffoonery in which all things are carried to extremes.

Certain scenes excited great hilarity and were extremely popular, such as the one in which Herod's excessive boastings appear. In all collections of English Mysteries the wife of Noah appears as a vixen, and refuses to enter the ark. The rain begins to fall, it is necessary to embark. Noah calls his wife, but she will not go. She wishes to take herself to the town and orders her children to get ready to accompany her, without giving a thought to the deluge. Noah calls her attention to the fact that the rain is falling in torrents, and that her thought of going out is very imprudent. The woman is not pacified. Why had he made a mystery of all this event and

not taken her into his counsel? For one hundred years he had been working on the ark and had never told her about it! Besides it was not very pleasant to leave the solid earth to live in a ship. In any case she must have time to put up some luggage which they will need, and she must go to tell some of her neighbors "good-bye"! Noah, who, already in building the ark, had had his patience disciplined, did not lose courage. Finally the woman yields and accompanies her husband, and with her, as we can readily imagine, a storm also enters within the ark.

In the Mysteries played at Woodkirk, the visit of the shepherds to the new born King was preceded by a comedy, which ran somewhat as follows: It is night, the shepherds are talking; then sleep comes upon them. One of their number, Mak, has a bad renown and is known as a thief; and in order to protect themselves from his pilfering the others put him in the central place and range themselves around him. But Mak soon rises and slips out from among them without arousing any one.

"How hard they sleep," he says, full of scorn for their vain precaution, and immediately strolls over and steals a sheep which he carries to his wife.

"Beware of the gibbet," said the woman.

"Bah!" said Mak, "I have always escaped."

"Yes, but the pitcher which goes often to the fountain gets broken at last."

But there is no longer time to reason. His comrades have missed Mak and are in search of him. They come upon him and begin searching all the surroundings, but find nothing. They are about to leave when one of them says,

"Mak, I should like to give a sixpence to your little child."

"No, don't disturb him, he is asleep."

"But it seems to me that his eyes are open."

"If he was awake, he would cry. I beg you to go away from him."

"Only let me lift up the cover and look at him. Zounds! what sort of a child is this? He has a long head!"

The ruse is discovered: it is the sheep. They immediately assail Mak and are going to beat him, when suddenly from the heavens is heard the song of the angels, "Peace on earth." The anger is wiped out, all hatred

is forgotten, and the rude shepherds take their way toward Bethlehem.

The fourteenth century saw the spread of the religious drama in England, the fifteenth century its decadence, and the sixteenth its death. During this time, the Moralities flourished also. They transformed into dramas religious treatises just as the Mysteries were composed of dramatizations of the Sacred Writings. In the Moralities individuals disappeared and were replaced by abstractions and dominant qualities; virtues and vices gave battle to each other and disputed for the controlling power over humanity. Thus was shown the passion of the Middle Ages for allegories and symbols.

In the Mysteries these abstractions had also often found a place. Death figured in the plays represented at Woodkirk. In the play of "Mary Magdalene" numerous abstract personages mingled with the others, such as sensuality, curiosity, the world, the seven capital sins, etc. This kind of play had its principal development under the first Tudors. Aside from the scenes which amused, there were those which taught useful lessons concerning religion, virtue, good manners, and physical sciences.

The Reformation came, and the English people were converted; their old faith was destroyed, but their passion for the Mysteries was not renounced. They continued to like the play of the "Garden of Eden," of "Herod" and of "Noah and his Wife" and all the tumultuous throngs of imps and goblins. They excused themselves in the prologues for the superstitions of which the plays were full, and, their consciences tran-

quillized, they proceeded with the play.

The bishop of Chester interdicted the Mysteries in 1567, but still they were played. The archbishop of York forbade them in 1574; but in spite of this they were presented. At York the people were greatly afflicted at the thought of the loss of their old amusements; they meditated with bitterness on the difference between the old religion and the new which deprived them of their pastimes. Converted to the new faith they wished to adapt the old plays to it, and the margins of several manuscripts still to-day bear evidence of the efforts they made in this direction. But the task was difficult. The people had lost their knowledge of Latin. They resolved to appeal to the wisest among them and carried the plays to milord the archbishop, and to the dean of the cathedral, and plead that they might be rearranged. Milord the archbishop, prudent and wise, settled the question by an administrative proceeding. He put the manuscripts in a cloister and forbade their representation.

When the archbishop of York thus effectually put an end to the Mysteries in 1579, the old dramas had produced all their fruit. They had kept alive the taste for spectacles; they left behind them troops of comedians throughout the provinces, numerous authors, and a public ready to listen.

Already there was growing up in a little town upon the banks of the Avon a youth who should reach the highest summits of the art of the drama. At the time when those old representations were stopped, William Shakespeare was fifteen years old.

PAWNSHOPS AND SMALL BORROWERS

BY CHARLES BARNARD.

"THE wife, about retiring for the night, 'I must go down again and put a salt mackerel to soak.'

"The husband, 'Oh! you can't get much on that.'"

The above brief and apparently senseless dialogue appeared in print not long ago. It was probably regarded by the person who wrote it and the editor who printed it in his newspaper as highly amusing. To the ordinary intelligence, unfamiliar with the slang of the "Bowery," it is absolutely with-

out meaning. The "point," such as it is, is found in the words "to soak," which mean in the Tenth Ward to put a thing in pawn at the pawnbrokers. There are minds so constructed that they regard the obtaining of money upon personal property as amusing. To such minds the little dialogue appears funny. To persons of healthy mental life it is either pathetic or disagreeable according to temperament—pathetic that the necessities of poverty should be a subject for jest, or irritating that any one should find amuse-

ment in a simple business transaction.

A man of large means purchased several city lots intending to erect a warehouse on the land. He paid, at the time of the purchase, ten per cent of the price and agreed to pay the balance of one hundred thousand within a week. He then went to the bank where he had an account and asked for the loan of the whole amount for six months and offered for security various stocks and bonds estimated to be worth two hundred thousand dollars or twice the value of his loan. Being well known as a man of character and careful and honest in his dealings the bank willingly advanced the money at the rate of four per cent per year interest. At the end of the six months, having obtained money from other sources, he returned the loan and paid fifteen hundred dollars for the accommodation and received back his securities. He paid no rent or storage on the securities while they were held by the bank. There was nothing specially amusing in this transaction.

A clerk in a country store had managed to put five hundred dollars into the savings bank where it was drawing interest at the rate of four per cent. One of his children was taken sick and when it recovered the doctor sent in a bill for thirty-five dollars. This happened about the middle of June. There had been other expenses during the month and the clerk was unable to pay the doctor's bill and meet his regular expenses until his salary became due on the first of July. He could draw the money from the savings bank, but to do this meant to forfeit the interest on the whole five hundred dollars for six months. He, therefore, went to the village bank and offering his savings bank book as security borrowed fifty dollars for thirty days. This enabled him to pay his bill and meet his family expenses till his salary became due. When the loan was due he paid it, with interest at six per cent, amounting to twenty-five cents, and received back his savings bank book. The bank very properly made no charge for holding or storing the bank book. By this simple operation the clerk paid his debt, preserved his credit, and saved the interest at the savings bank amounting to ten dollars at an expense of only twenty-five cents. There is nothing particularly mirth provoking in this transaction.

A widow with three small children and

living in a poor apartment on the East Side found one Saturday night that she had just two dollars and ninety cents on hand. On the following Monday morning the rent for the two rooms, amounting to three dollars, would be due. She earned a scanty living by taking in washing. There was about a dollar due her, but the young man who owed it to her was sick and could not go out to get the money. He was, in fact, almost as poor as herself. There was not enough to eat in the house for Sunday and for the lack of ten cents she might be turned into the streets on Monday morning—practically ruined, for to move away meant to lose her few customers. In this emergency she looked over her small wardrobe and selected a dress and some underwear and wrapping them in a newspaper she went out on the street and entered a place that seemed half office and half store and pushing open the swinging door offered her pitiful bundle as security for a loan. Presently she returned home with fifty cents. She might be obliged to remain indoors on Sunday for want of a decent suit, but the home was safe for another month and the children would have something for Sunday's dinner.

The next Tuesday she paid to the pawnbroker the sum of sixty-three cents, three cents for interest for a whole month and ten cents for the storage of her own goods, and received her little bundle. She paid thirteen cents for the "accommodation," three cents interest, at the rate of thirty-six per cent a year on a dollar, and a charge of ten cents for storage. Such a transaction is thought to be vastly amusing. She put her clothing "to soak," she called on "her uncle" for aid, she had her things "in hock" and it is all very diverting. To make a playful allusion to such a transaction is evidence of a high wit.

There is absolutely no difference whatever in these three transactions. Each is a correct, proper, and wholly useful business operation. They may be placed side by side to show that, while each is declared by the law to be "legal," one is much more favorable to the borrower than the others. It is cheaper to borrow a tenth of a million dollars than to borrow half a hundred dollars and very much cheaper than to borrow a fraction of one dollar. As four is to six and six to thirty, expresses the difference in interest alone.

There are in New York City forty-seven national banks and forty-five state banks with an enormous capital and surplus. There are also a number of trust companies and more than a dozen savings banks. There are also a number of insurance companies. All of the monied institutions loan money either on collateral or on real estate. There are to be seen in all parts of the city signs on private offices, "Money to loan on bond and mortgage," as if money stood waiting on every corner eager and anxious to be borrowed. The greater the amount to be loaned on good security the lower the rate of interest. Four and five per cent on real property is common and six per cent the highest. The city of New York could not have been built except by the assistance of loans on mortgages and tens of thousands of families all over the country live in comfort on the interest paid by the land holders in the city of New York. By a wise and beneficent system of loans modern cities are built and business is sustained at only a moderate cost of interest.

The number of persons in New York City who can borrow money at six per cent or less is very small indeed compared to the number who must pay more than six per cent. For this great majority of the population who must borrow money on collateral of uncertain or nominal value there are no banks. That they be not without some financial accommodation in time of need the laws of the state provide licensed money lenders, private individuals and firms, known as pawnbrokers. These bankers of the poor are placed under bonds of ten thousand dollars each and must pay a license of five hundred dollars a year. They must keep an exact record of all their transactions and the books must be at all times open to the inspection of the police, the mayor, and certain officers of the courts. They are allowed by law to charge three per cent a month for the first six months and two per cent a month for the next six months on any sum under one hundred dollars or any fraction of one dollar and can charge interest for not less than a whole month. All these pawnbrokers are believed to make also a charge on collateral for "hanging it up," or storing it, while they hold it as security. There are also other persons who loan money in small amounts by means of chattel mortgages on furniture,

personal effects, etc. These persons nominally charge six per cent interest, but there is almost invariably a "bonus" of some kind which is practically unlimited in amount and makes the cost of the loan enormous in proportion to its value. Some of these persons are without the law, pirates and robbers ready at all times to take advantage of the unfortunate. They need not be considered now as the aim here is to show what actual and legal financial accommodations the people of limited means have in our large cities like New York.

The one hundred and thirty licensed pawnbrokers in New York, firms and individuals, are believed to be as a class honest and straightforward men of business. They are in the business to make money and in ordinary times undoubtedly do make money. One concern announces that it has been in operation seventy-two years. Three generations of one family must have had a living out of the dingy little shop. The failure of a pawnbroker seems to be almost unknown. Some have large offices that resemble private banks, others have a number of branch shops under one firm name. These one hundred and thirty pawnshops are the poor man's banks. They perform a proper and useful work that is sanctioned by the law and they are of vital commercial importance to a very large portion of the population.

People in every position in life seek the aid of the professional lender to tide over temporary difficulties. Many a business firm in a pinch has gone to the pawnbroker with personal effects to raise sufficient money to complete the payment on a loan and many a traveler in our hotels has by reason of accident or delayed mails found it very convenient to pawn a watch to pay his fare home or pay his hotel bill. It happens in tens of thousands of prosperous lives to be suddenly short of funds. To borrow of the unknown persons who advertise small loans is practical confiscation of the security. To borrow of a friend hurts friendship and injures credit. The pawnshop is a very convenient bank and is continually used by large numbers of people for whom it was never intended. The pawnshops are plentiful, it is true, in the poorer quarters on the East Side, still, they can be found on Sixth Avenue close to the Murray Hill District and on Ninth Avenue on the edge of the fashionable West Side quarters. The pawnbroker knows

where his customers live.

For the wage-earner, laborer, and the poor the pawnshop is a very practical bar against eviction and starvation. The pawnshop or some institution like it that will loan small sums on pledges or on chattel mortgages on furniture and personal effects, is even more useful to the people generally than the banks. It is certainly more important to prevent starvation and eviction than to prevent a mere commercial failure. Besides this, the small borrowers outnumber the large borrowers ten to one.

The terror of poverty in New York is rent. A poor woman once said to an East Side missionary who stood beside her dying bed, "Heaven, sir, I'm thankful to hear what you say about it. I'm glad to go for I hear they pays no rents in heaven." Every thirty days, summer and winter, is the demand for money—money, always more money. Rent seems so utterly lost and sunk that it is no wonder that it appears as the one unending terror of life. Heaven would begin at once for many people on the East Side—if there were no rents. It is this necessity of paying every thirty days (and oh! how few days are these thirty) that makes the pawnshop so necessary. It is estimated by persons familiar with the great district east of the Bowery that almost the entire population holds one or more pawn tickets at all times. The majority of families have a dozen or more in their rooms the greater part of the year.

Next to rent stands the always certain uncertainty of employment. There are few trades without their dull times when wages are low or extinct. These dull times must be lived over, somehow, and the pawnbroker appears then a friend indeed. Sickness and death are expensive and demand ready money that often only the pawnshop can supply.

The pawnbroker's window has a curious interest for the student of humanity. The larger concerns do not display any goods in the windows and appear more like banks than shops. A small shop patronized by the very poor has often a melancholy array of departed splendors in its dusty frowzy windows. In a window examined by the writer there was a dusty case of rings of which four were plainly wedding rings and six seemed to be engagement rings and the rest were distinctly girlish treasures. There

were, besides these, a confused mass of cheap trinkets, a row of silver watches, a dozen revolvers, a large number of musical instruments, and a few tools. These things were all for sale, because they had never been redeemed. It is difficult to imagine the poverty that pulled that pretty ring from the young girl's finger—his ring—sacrificed for perhaps a dollar to keep the wolf away. Starvation or death only could have brought that wedding ring to this horrible place. There were once finer aspirations than wages or that handsome mandolin would never have been brought here—and now it hangs stringless on Third Avenue. Some man must have been hard pushed to lay his tools down here to rust. Did he buy others or does he sleep in Potter's Field? It is useless to say, "Drink did it." Something must be wrong if drink drove these people to this sacrifice, because drink is born of wrong—somewhere—at some time. The fathers seek the "social glass"—the children seek the pawnshop.

In ordinary times the great majority of these things, jewelry, tools, musical instruments, and clothing offered for security to the pawnbroker, come back to their owners by the payment of the loans. Thus it happens that personal effects are continually being used over and over again and again as collateral for loans. In the business depression of this winter the number of loans that are not paid is reported to be very large, so large indeed that the difficulty of obtaining a loan on any personal property is greatly increased. All the pawnshops are said to be loaded up with unclaimed goods that will be a loss both to the owners and the brokers. In ordinary times the goods might be recovered, but the depression is now so long continued that it seems inevitable that there must be an enormous sacrifice of money and property on the East Side this spring—the place of all places where it will come most hard.

There are persons who imagine that all poor people are essentially dishonest and that they flock to the pawnbrokers for the sole purpose of getting what they can on valueless property and never intending to pay their loans. Brokers who have loaned money without security to people in distress in all ranks of society and have lost the money and their faith too, sometimes say that all men are liars and that nobody pays

who can avoid it. It is the observation of clergymen, missionaries among the poor, officers of the Salvation Army and others in like positions and it is the experience of the writer, who has seen much of poor people for over forty years, that workingmen and women and the so-called "poor" are just as honest and just as anxious to pay their debts as the business men who borrow on stocks and bonds. It is even said, and it is probably true, that the poor as a class are more honest than the rich and it is the experience of men in business that young women in business are distinctly more honest than young men in business. There are "crooks" and thieves in plenty on the East Side who prey on the pawnbroker when they can, because the high rents of better quarters drive them all into this poorer and, for them, safer district. The pawnbroker, however, can be trusted to take care of himself against the common enemy.

Naturally the question arises as to the conditions on which the poor must seek assistance by way of a loan—is it fair, just, or proper? It is certainly convenient and easy. No bond or contract is required. The collateral is given up to the money lender and he holds it and may sell it if the loan is not paid. The borrower's equity in his property lasts only during one year, when the property is absolutely transferred to the lender. The law makes the transactions in the pawnshop as simple as possible for the express purpose of benefiting the small borrower. The law allows an enormous rate of interest. The pawnbroker has from time to time been interviewed by the newspaper reporter with apparently the same result each time and voicing the same complaint on his part. It is claimed that he deals with a vicious and essentially dishonest class of people, that he suffers heavy losses from thieves and frauds and that his license fee, his store rent, and store expenses compel him to charge a storage fee and collect interest that practically in thousands of cases exceeds fifty per cent or results in confiscation. The poor borrower who paid thirteen cents for the use of fifty cents for three days really paid interest at the rate of seventy-two per cent a year with an extra charge of twenty per cent for storage—ninety-two per cent. At this rate ordinary commercial transactions would be impossible and business would simply stop. The pawnbroker claims that there is no money in his business (and keeps right

on for three generations) and that any association, church, company, or charity organization of any kind that should attempt to do his work at a lower rate of interest would fail within a year.

There are in this country several hundred building and loan associations managed almost exclusively by persons who give their services free for the purpose of enabling people of moderate means to borrow relatively small sums on real estate. The average cost of carrying one of these associations is about three per cent of the capital invested in a year. The interest is fixed at six per cent and there are other charges, premiums on loans, etc., that raise the cost of a loan to about twelve per cent. This is reduced by the return of profits credited to the account of each borrowing shareholder. These associations have loaned millions of dollars in comparatively small sums and have probably enabled a hundred thousand families to buy their own homes. Such associations show a remarkably clean record, the failures are very few indeed and their losses exceedingly small. Besides these associations or co-operative banks, there are stock companies that loan small sums on real estate or on the shares of their subscribers and these companies appear to be successful. The success of the loan and building associations clearly disproves the assertion that small borrowers are, as a class, dishonest and do not pay their debts, and the equally unwarranted assertion that people cannot be found to honestly administer without pay financial institutions designed to benefit the workingman and the small borrower.

To lend money indiscriminately to persons without forethought, prudence, or steady habits is, like indiscriminate charity, pauperizing. "Neither a borrower nor a lender be" is a wise saying as far as it applies to lending to the unworthy, dishonest, and improvident. As modern business and industrial life is carried on in our larger cities to-day it is absolutely necessary that every honest man and woman should find it easy to borrow on good security for a limited time at reasonable rates.

To test the matter in a practical way in New York City an interesting experiment is now in operation on the East Side under the charge of the Mission House connected with St. Bartholomew's church. It is believed by those interested in the experiment that workingmen and others living in flats and small apart-

ments are just as much in need of occasional financial aid in the way of loans as the business man who goes to the bank or the laborer who pawns his clothes to meet his rent. The experiment is in the hands of men familiar with the wants of working people and men who believe that the man who works with his hands is just as ready to pay his debts as the merchant, the manufacturer, and the managers of great corporations. The business history of this country would seem to prove that these helpers of their kind are safe in their faith, for the average workingman is probably far more anxious for his good name than the average director is anxious for the credit of his corporation. Until the law that makes it possible for one man by the purchase of mere shares to obtain "the control" of a corporation is repealed it ill becomes the business community to say that the great majority of small borrowers on personal property are dishonest.

In 1859 there was incorporated in Boston, Mass., a Pawnors' Bank. The aim of this institution was to enable the poor of Boston to borrow money in small sums on personal effects. The people of Boston were not then educated up to the proper appreciation and use of such a bank and it suffered many losses and discouragements. Only by repeated amendments to its charter was it kept alive until, in a sense, the public grew up to it. It is now in operation under the name of the Collateral Loan Company at 158 Tremont Street.

When Central Park was first planned it was opposed by many people on the plea that it would not be safe to open gardens and pleasure grounds to the public. The grass would be trodden down and the flowers stolen or destroyed. So great was the fear of injury that severe laws were passed to protect the plants and trees, and very few flowers were planted at all. At first the public did do a certain amount of damage every year. In time the people grew up to the park and now it abounds in flowers that are practically safe and the little damage that is done is due to the presence of ignorant immigrants whom we have in our sweet confidence admitted to our home on equal terms with the children.

In the same way the building and loan associations have and do continually educate the people up to that degree of honesty that makes it possible to loan money to those in need of small sums at something less than

pawnbrokers' terms. From a report made to the stockholders of the Collateral Loan Company, December 30, 1893, it appears that in that year the number of loans amounted to 37,571. Of these loans only 13,521 were for \$5 or less each, while the average amount of each loan was \$19.91. The total amount loaned during the year was \$748,212.42, and the interest received amounted to \$45,114.32, a slight decrease over the previous year that was evidently the result of the business depression. This company is now, in the opinion of its president, Francis D. Cobb, approaching the high ideal of the original incorporators of the Pawnors' Bank. That ideal was to enable the poor of Boston to borrow money on personal property of all kinds, clothing, jewelry, books, savings bank accounts, etc., at fair and reasonable terms. Loans were made as low as fifty cents and on a fair valuation of the pledge. The loans are for four months at one and a half per cent a month and there is also a small charge for storage. The sales of unredeemed pledges take place every six months but the value of these unredeemed pledges is very small, showing that the loans are almost invariably paid. On its average loan of \$20 the interest received is \$1.26. The company has lived long enough to see its public grow up to it. While the Pawnors' Bank was started originally as a charity and its present representation, the Collateral Loan Company, does a work better than charity, it is really a business concern, conducted on business principles and is reported to pay regular dividends to its stockholders.

Closely allied to the Collateral Loan Company is its neighbor at No. 1 Beacon Street—The Workingman's Loan Association. This association, incorporated under the laws of Massachusetts in 1888, loans small sums to persons in moderate circumstances and as security takes chattel mortgages on household effects and furniture. It grew out of an experiment personally started by its president, Robert Treat Paine, in 1887, and it has now been in operation long enough to thoroughly test its system of work and its usefulness. In this association the rate of interest is fixed at one per cent a month. There is a charge at the time the loan is made to cover the expense of investigating the case, recording the mortgage, drawing papers, etc., the average charge on a loan being \$1.65. Every care is exercised to protect the association against loss or fraud and only

one thirteenth of the loans have been made on personal property or securities other than household effects and furniture, as this is the safest and most easily available security. The furniture thus pledged is left in the care and use of the borrower so that he has his loan and the use of his pledge at the same time. Payment of interest on loans is made every month and at the same time five per cent of the loan itself must be paid so that the borrower reduces the principal and the amount of interest due every thirty days. On large loans there is also an extra charge as the borrower must keep the furniture insured for the benefit of the association. On loans under \$100 a small yearly payment is made to the association that is in the nature of a fire risk, though the association does not insure the pledge for the borrower.

The results of the five years' experience of this association are certainly encouraging. The average time of a loan has been eighteen months. Of the total amount loaned in that time, \$449,673.73, a very large amount has been repaid, amounting in all up to April 1, 1893, to \$326,837.09. In the year ending April 1, '93, four fifths of the loans made at the beginning of that year had been paid. This certainly shows both willingness and ability on the part of the four thousand five hundred small borrowers who patronize the association to pay their debts. One fact is worthy of attention in the experience of this association. It must and does discriminate carefully between the safe and reliable borrower and the thriftless and improvident. The association will not loan to persons who frequently change their residence and are of disreputable character or to certain nationalities among immigrants, races that have not yet evolved a sense of honor, and to persons who have recently become residents of the city.

There are and must be losses in such a business through bad loans made to people who misrepresent their position or condition or who waste or destroy or sell their pledged effects. The total losses from all causes since the association began have amounted to only \$5,240.17 and of this a part resulted from mistakes in loaning money on other security than household furniture, and now the loans are all placed on furniture and only to about one fourth of its value or what it would probably bring at auction. During the first year the association paid a dividend of two per cent, from the second year and since it has

paid six per cent each year. From the fifth annual report it appears that the association loaned during the last year \$101,547.84 and there was a profit, after the payment of charges, taxes, interest, and expenses, providing for bad debts and paying six per cent dividend of \$1,576.41, almost two per cent upon the capital stock.

The chief value of these two Boston experiments lies in the example that they set to the rest of the country. Already the Whittier House, a university settlement in Jersey City, has in a quiet way begun to loan small sums on chattel mortgages on furniture. It is believed that such help and accommodation is a part of settlement work and that it is better charity to lend in a business way than to give in a sentimental way. The Whittier House loans are so far experimental, like those of the St. Bartholomew Mission in New York. There are also said to be other experiments allied to these in contemplation in other cities through the country. These things clearly prove the assertion sometimes made that no man will help the small borrower except on the pawnbroker's terms or the illegal and extortionate terms of the irresponsible lenders who under the name of a "bonus" plunder their unwilling victims.

One thing is clear. Just above the very needy and wholly distinct from the thriftless, the improvident, and reckless is a very large portion of the community who are small borrowers, for whom in New York City there is no provision whatever outside of the pawnshop. The banks cannot and do not help the small borrower. The loan associations do a little, but their patrons are hardly small borrowers as they offer real estate for security. What is needed in New York is a dozen or twenty collateral loan companies and workmen's loan associations managed by men and women who wish to lend a hand to their brothers and sisters. The city cannot do it. The average politician as he exists to-day in all our cities is not willing to help the voter in this work and, if he were willing, he could not be trusted. It remains for a wise, sensible, and level-headed charity to enlist capital and business skill in this work. Meanwhile the small borrower goes stumbling on along his stony path anxious and willing to help himself if some one would only extend a helping hand to his distress. He does not ask for charity but simply the same chance as the business man and the big borrower.

RUSSIAN COTTAGE INDUSTRIES.

BY HARRIET CUSHMAN WILKIE.

IN the Russian exhibit in the Woman's Building at the World's Fair was a case containing a large number of small dolls dressed in national costumes. They were closely packed, in a bad light, and failed to gain the attention they merited. Here were represented the authentic costumes of the provinces of Poland and those worn around St. Petersburg, in Archangel, in Kostroma and Polish Tartary; Karaim women of the Crimea, Bashkirian and Bashkirian woman, Yakut and Yakut woman; and also Russian Cossacks, Tartars and Lithuanians,—names made familiar by the stirring tales of Sienkiewicz.

These costumed puppets were sent to awaken interest in the Russian peasants and especially in the recent movement to ameliorate their condition by reviving the small rural industries that once were a source of income, and to facilitate the sale of these productions.

Russia is divided into governments and territories, corresponding to our own states and territories, that in colloquial English are usually combined in the one name of province. In this philanthropic work one district or province is usually under the direction of a lady patroness who devotes leisure, money, and energy toward enlarging and spreading these cottage industries.

In some provinces the men and women labor alike, even the boys being employed, but in the greater number it is the women alone who are benefited by the revival. During the summer the women work in the fields with the men, but during the long winter months are idle in their little huts, half buried under the drifting snow. It is to redeem the time of these idle women that the ladies of the nobility or the wives of the landed proprietors gather them in some central place on their estates, establish schools in which are taught the old stitches in needlework and knitting, spinning and weaving, and embroidery and lacemaking. Stores are also opened in the larger towns, by means of which the articles are made known to a wider circle and their sale facilitated. By

no means the least work of these devoted ladies is sustaining museums in which rare relics of the beautiful old work are rescued from destruction and preserved for the admiration and instruction of posterity.

Perhaps the home production of the Russian peasant best known to Americans is the typical cross-stitch embroideries in dark red and blue on white linen, applied to towels, table runners, stand covers, and similar household articles that are sent out from the snowbound cottages in immense quantities, while the fine hand-made laces and the soft home-woven woollens are only now attracting notice.

The fairylike gossamer Penza-Thibet shawls made from goats' down by the Cossack women and girls are wonderful creations. These shawls may be yards square yet so delicate as to be drawn through a wedding ring without a saving clause regarding its diameter. The one at the Fair, while not so filmy as this, was yet almost as light and fine as the silken covering of many wild cocoons. Both time and skillful labor are required to knit these shawls. For knitting a small one—a little less than four square yards, as many weeks are required, while for the large shawls several months, or a year, or even longer.

The material is the down or finest wool of the gray and white goats and is obtained by simply combing them while molting with a common comb. The down is carded and spun into a very fine thread or yarn; occasionally silk is mixed with the wool. The designs are usually drawn by the workwomen, sometimes copying the frost patterns on the windows, or using a traditional drawing that may have been handed down from mother to daughter for generations, or one that may have been preserved in the museums and taught in the schools; each of these historic designs having a special name. The Penza-Thibet shawl displayed at the Fair covered forty-nine square yards and weighed eight and three fourths ounces, and contained over twenty-four and one half millions of stitches! The knitting of these shawls attracts the women only

during the winter months when free from field labor. Perhaps the most remarkable feature of this industry is the ability of ignorant unlettered women, with large hands roughened by coarse manual labor during the summer, to create and accomplish such exceedingly delicate and beautiful work. No more could be expected from the soft trained fingers of a woman of education and culture.

The weaving of very beautiful woolen fabrics on hand looms is a cottage industry that promises to increase in scope and importance. These are genuinely "all-wool and a yard wide" goods. The wool of goats is used as well as that of sheep. Schools have been established by benevolent ladies in various provinces where the spinning and weaving are taught. The cloths are produced in many different styles—unicolor and plaided, beaver, serge, and diagonal, and soft warm brown and gray shawls of goats' down are also woven. The softest, lightest, and warmest of all these choice woollens is that made from the down of swans. These fabrics are the most perfect that have ever been woven and are fit clothing for queens and princesses, or "Philip, my king."

Camels' hair shawls may also be included under the head of Russian cottage industries, for the national eagle spreads its wings over a broad territory ever widening toward the Orient. Many of these shawls consume the labor of thirty or forty years and rival the products of the Cashmere looms.

The Russian hand-made laces, both pillow and needle point, are destined to become popular with American women because of their beauty and serviceable qualities. Each lace has a special but untranslatable Russian name that is dropped in foreign markets. This industry is one of the oldest and most firmly established, and the one yielding the largest financial returns. The Vologda district is the great center of lacemaking, and six thousand five hundred women are there employed for their whole time and earn altogether about one hundred and ten thousand rubles.

Expert lace makers earn about fifty rubles yearly or less than forty dollars, a magnificent income surely, yet one not to be despised by the primitive peasant. These Russian laces are adapted to trimming underclothing, household articles, and summer gowns. They are very durable and the original designs are graceful and sometimes quaint.

Needlework, including drawn-work and embroidery, is so allied to lacemaking that both industries often flourish side by side, being taught in the same schools. The designs for the embroidery are strong, vigorous, and are marked by a decided originality, bold, and almost rude at times yet never imitative or false. These characteristic designs are so often seen in cross-stitch in dark blue and red upon white linen, with sometimes a little black and light brown, that the style has been considered a national one. While cross-stitch is most frequently used, the independent worker employs or invents any stitch that best suits her purpose. Drawn-work is often combined with the embroidery, as is also a lace stitch known as *point coupé*. An extremely beautiful set of drapery for a toilet table was exhibited in the Woman's Building at the Fair. The design was seventeenth century, bold and strongly conventionalized, in *point coupé* on heavy handwoven linen.

Lack of space forbids a more extended notice of the linen embroideries that are largely imported in this country and offered for sale. In the convents and city schools heavy bullion work and various kinds of embroideries are taught and some remarkable examples have been exhibited. But these choice specimens cannot be classed under the head of cottage industries.

Carpet weaving, which employs men and boys as well as women, as a commercial industry is yet in its infancy, and specimens are seldom exported. The wool of sheep is grown, carded, spun, and dyed on the estates. The weaving is sometimes done on looms provided in some central portion of the estate and sometimes in the homes of the peasants. In the latter case the weaver is a well-to-do man and raises and prepares all the materials used for the carpets or rugs.

Silk is grown and reeled to a small extent in the southern and southeastern districts, but only for home consumption. It occupies but few women, as the season for raising the worms comes at planting time when all the strong ones are needed in the fields.

Schools of wood carving for boys have been established in some of the villages. The work produced is fair considering the lack of training, but crude and rudimentary when compared with the carvings of the Swedes, Swiss, or Italians. But it must be remembered that the boys of every one of the latter nations inherits facility in the art from scores of ances-

tors. Much may be expected in the future from this industry.

The list of cottage employments is by no means exhausted but such have been selected for notice as are most likely to become known in America through their productions. It is the desire of the patronesses of this movement for helping the peasant women to become self-supporting, that bazars for the sale of these articles shall be opened in every large foreign city.

If a sure market can be established for the work of these snow-bound peasant women the long winters and occasional fail-

ure of the crops will lose half their terrors.

If the encouragement of cottage industries and the establishment of wider markets will mitigate poverty among the peasants of the bleak Russian steppes, why might not a similar movement reduce some of the poverty and relieve some of the misery of the tenement districts in the cities of America? The women of the crowded tenements of to-day were old world peasants yesterday.

Perhaps we might do more than pass an interested half hour in considering the efforts to establish the cottage industries in far away Russia.

NEITHER A BORROWER NOR A LENDER BE.

BY HARRIET F. ROBINSON.

WHO would think that so much unhappiness could lie hidden in the impalpable whiteness of a single cup of flour! and yet an instance has recently come to my knowledge where two amiable neighbors have been estranged by so innocent a cause of disagreement. The fact is, however, that it was not a single cup of flour but a series of cups, and sometimes it was a little coffee or sugar or a bit of butter as big as an egg, or an egg itself.

My excellent friend Mrs. H. is a noted cook. She has much pride in the products of her oven and is pleased with the praises of her neighbors, with whom she is often moved to share the dainties that her hands have prepared. She is so fond of her culinary accomplishments that, like the girl with a new piano, she is always practicing, and so it comes about that she often runs short of some little thing needful. Then it is so much easier to call to Mrs. C.'s cook over the back fence for a little of this or of that than it is to send her own maid two blocks away to the grocer, that it came to be a habit. Mrs. C. noticed it and spoke of it somewhat tartly to a neighbor on the other side. The communication being made in confidence, it spread like wildfire; and presently it was noticed that Mrs. H. and Mrs. C. spoke but coldly and then finally did not speak at all as they passed by.

Mrs. H. of course meant no harm. She would readily have given back a whole loaf of her excellent bread or cake in return for

the single spoonful of baking powder she might have borrowed. She wouldn't have taken so much as a single grating of nutmeg from Mrs. C. with any intent to defraud. She would have been shocked beyond expression at the mere suggestion of such a thing, and yet as things went on Mrs. C. felt that she was being robbed, and two very worthy families were estranged and embittered.

"He that goes a-borrowing," said wise old Dr. Franklin a hundred years or more ago, "goes a-sorrowing," and the eminent, old-fashioned sage's words are true even to this day. It is such a little thing, a cup of flour, and one would hardly miss it; but the principle of getting something for nothing in the name of neighborliness is the same as if it were a loaf of bread, and if a loaf of bread, why not next, a barrel of flour? The unintended imposition soon begins to be felt by the lender and then comes a sense of the meanness of it all, and we begin to make remarks to ourselves about our borrowing neighbors.

I suppose that in the country, where "going to the store" is a function of some considerable effort to be undertaken but once a week, or even less often, there is some justification for sending over to Mrs. Jones to borrow the one thing needful for the moment's emergency; but the habit is a bad enough one even under the most forgivable conditions, and if persisted in is sure, sooner or later, to "dull the edge of husbandry."

The high-minded housekeeper, I am sure,

would shrink from putting herself under continual obligations to her more provident neighbor. It is such a petty form of larceny too, this shiftless habit of saving oneself the trouble and trifling expense of being always supplied with the needs of the household; and nothing could be more ignoble than the frame of mind which will permit one to live on another's bounty—for that is what it amounts to.

The lender is very much at fault. It is not pleasant, perhaps, when Mrs. Smith sends over to borrow a flatiron, to send back word that you have n't one, or that you want to use it yourself. But to be known to be not a cheerful lender will save you both "loan and friends." There is a certain suggestion of whole-souled, generous hospitality in being always ready to share with a neighbor that is gratifying to the pride of some persons and that makes them feel the smallness of refusing any request; but that is a misguided judgment, for to make borrowing easy is to encourage shiftlessness and that is as bad as to borrow.

An extreme instance which reduces the practice to its logical and absurd conclusion, is that of the western domestic who, when seen to pick up a bowie-knife and start for the nearest neighbor's, explained the knife by saying that she was merely going "to borry a wash tub." She was taking no chances on the good will of her neighbor.

Yet every borrowing neighbor is as effectually armed with assurance and is as distinctly guilty of demanding what she fancies she is only asking as a temporary accommodation.

If I am earnest in denouncing this evil it is because I have so often witnessed its unhappy effects in the estrangement of friends who presently come to differences that end in quarrels. It would seem to be the plain dictate of common-sense to provide oneself with what may be necessary or to go without. One's resources may almost always be able to provide for any emergency without recourse to a neighbor's larder. Better indeed is a dinner of herbs where love is, than a stalled ox and hatred therewith.

There are two other forms of borrowing that might be hinted at as equally unwise. Borrowed plumage is never becoming, is always ignoble. It involves a mean and unworthy pretension that, in its way, is as dishonest as pilfering, to use a harsh synonym for borrowing, and borrowing trouble is one of the commonest of small faults which neither "blesses him that gives nor him that takes." It is not so much a vice as a weakness, perhaps, but it curdles the milk of human kindness.

My little protest seems to have turned out a sermon, and its conclusion is simply this: to be honest and cheerful and the reward of such virtue shall be satisfaction enough.

THE OLD JUMEL MANSION.

BY EDITH SESSIONS TUPPER.

ALMOST the sole remaining vestige of the architectural splendor of old New York is the stately Jumel Mansion on Washington Heights.

The Harlem apartment house thrusts its tawdry impertinent face over the thickly growing hedges about the grounds; the cable car clangs within a block; modern traffic and nineteenth century bustle are at its very doors. The old house stands like an aged aristocrat, listening amid the noise and clamor of scrambling nobodies, to the rustling of the leaves of memory.

The Jumel Mansion is crowded with historic memories. It was built in 1758 as a wedding present for Mary Phillips of Phillips-

burg Manor, Yonkers. Mary Phillips was the first sweetheart of Washington. She married a Tory, Colonel Roger Morris. During the Revolution the mansion was seized by the Continental troops and Washington made his headquarters in the home of his old love. Washington's room is shown as well as the tree on the lawn to which he was accustomed to tie his horse. Mr. Bret Harte, I believe, has the original letter in which Washington describes the various details of this temporary resting place. At the end of the great hall is the Council Chamber, in which Washington and his staff held those secret conclaves on which the fate of a nation depended. It was into this vast chamber two hundred In-

Woman's Council Table.

80

THE OLD JUMEL MANSION.

dians filed one day, bearing wreaths from a neighboring forest which they laid at Washington's feet, solemnly addressing him as the "Great Father."

Interesting as are these associations, those which cluster round the brilliant, fascinating personality of Betty Jumel, the second wife of Aaron Burr, are most absorbing. She was the last mistress of the old house, living alternately like a princess and a miser, banqueting noble visitors and hoarding the fruits of her estate in an unused chamber. Beautiful, costly, eccentric, carrying her secrets to the grave, she drifts through the mists of years, a charming puzzle to the student of history and human nature.

M. Stephen Jumel was one of Manhattan's first merchant princes. His youth was full of exciting and romantic adventures. He finally prospered in business, married a lovely New England belle, bought the Phillips place and fitted it up in the most lavish and extravagant manner. Hangings, furniture, and plate were brought from France; Madame Betty's drawing room was furnished with chairs and lounges which had been the property of Marie Antoinette. The Jumels entertained on a scale calculated to make the eyes of the Bowling Green burghers start from their spheres. Madame's coach was drawn by eight horses. When the Jumels visited Paris after the death of Napoleon, they were received in all the exclusive salons.

A portrait painted by a famous French artist during his trip, ornaments the drawing room of Mrs. Julius Caryl, the grandniece of Madame Jumel, and represents the beautiful dame in the full meridian of her charms. It is a seductive face with its expression of winning pride, its lustrous sapphire eyes and finely-cut features. She wears a robe of blue velvet with collar and lappets of costly lace.

There have been many versions of the story of Aaron Burr's love for Madame Jumel. Mrs. Caryl, who lived with her aunt for many years and was her confidante in most of her affairs, told me that the majority of these tales are absolute falsehoods. Parton, who, the lady said, is the only historian authentic in his statements, says that Burr met Madame Jumel the year after her husband's death in 1832. Burr was then seventy-eight but still possessed of those remarkable powers of fascination which for a half century had strewn havoc far and wide. He was a poor man; the widow was rich and attractive but did not

care to wed again. Burr made her repeated offers of marriage which she persistently refused. At last Burr told her that on a certain day he should come with a clergyman and she must then yield to his importunities. This threat the bold old Lochinvar carried out and one July day came dashing up to the great portico, bringing in the carriage with him the Rev. Dr. Bogart, who fifty years before had married him to the mother of Theodosia. Burr insisted that Madame Jumel should marry him then and there. She was alarmed, dismayed, but fearing a scandal and urged by her immediate relatives to give way, reluctantly consented. They were married in the great tea room or eastern drawing room. The unwilling bride wore a stiff pearl-hued brocade and satin slippers foxed with kid.

It was in this same room, so gossip ran, a few days after this strange ceremony, that Madame Betty discovered Burr in the act of kissing a pretty maid and, soundly boxing his venerable ears, ordered him from the house. However true this may be, it is certain there were many differences and reconciliations and at last a divorce.

Parton states that Burr rapidly squandered the Jumel thousands and when his wife demanded an accounting, coolly informed her that it was none of her affairs and that her husband could run her estate.

Every nook and corner of the old mansion tells a tale. In the great banqueting room stood the table at which were spread those memorable New Year's feasts, the *débris* of which was left from one year to another, the empty wine bottles and crushed roses lying just as they were flung down in the midst of the revelry. There are secret passages, stairs, cupboards, and doorways, each with its legend. An underground passage leads from the house to the river, which was often in use during Revolutionary days.

Jerome Bonaparte was a frequent guest at the mansion and tradition points out the narrow doorway to the banqueting hall through which he and his hostess endeavored to walk arm in arm. Finding the passage too narrow, Bonaparte stopped and motioned Madame Betty to lead the way. But the lady refused to take precedence of a prince and the prince was quite as firm in his ideas of propriety and both bowed and curtsied and finally sidled through. Next day a second and larger doorway was cut to avoid any future like embarrassing situations.

The brave old house would of course be not quite complete in interest without its ghost. There is a chamber on the second floor—the room in which Madame died—which is said to be haunted. The rustle of a silken gown is heard at midnight, preceded by the customary wave of cold air. Moreover the ghost is a trifle vicious, for those who sleep in that room exhibit black and blue marks on their arms which look strangely like the pinches of long slender fingers.

But whether haunted by Madame Betty's restless spirit or not, the old mansion is peopled with illustrious shadows. Washington, Hamilton, Putnam, Burr, Bonaparte tenant it with their memories.

"All houses," wrote Longfellow, "wherein men have lived and died are haunted." And to the imaginative visitor the Jumel Mansion is redolent with musty odors of an eventful past. One sees again the train of savages file down the hall to the council chamber; the king's troops rushing in at the great doors and forcibly wresting the mansion from the Continentals, who hurriedly retreat to King's Bridge; a train of gallant men and haughty dames curtseying and bowing in the languid movements of the minuet. One smells again the dying roseleaves from the banquet board. One listens for the clank of Washington's sword or the soft rustle of Betty Jumel's silken brocade.

SOCIAL INTIMACY.

BY ANGELINE BRYCE MARTIN.

THE finest test of taste in social matters, especially on the part of young people, comes when the line of intimacy between the sexes must be drawn. As children approach womanhood and manhood they must learn that what we call social intercourse means more and less than the freedom of nursery, playground, and schoolroom. This discovery is usually the result of a gradual educational process accompanied with no sudden surprises, and if it is fairly managed the doors of society open upon a truly delightful field of experience.

Young men and young women naturally seek social meetings and find the highest enjoyment in one another's company, an enjoyment which connects itself with the purest and most sacred ties of humanity. The less restrained and artificial this intercourse be the better its influence, provided that the participants have been trained to correct views of life. For ethics in social conduct is a science dependent upon a thousand sources of moral impulse and intellectual enlightenment.

How intimate should the social relations and intercourse be between young men and young women in order to approach the ideal of enlightened society? This is an exceedingly delicate yet all-important question which should be discussed earnestly, not by parents alone, but by young people as well, each for himself or herself, with a view to the highest honesty in the conduct of life and the

broadest results in building the future of mankind.

That there is a great difference between unconstrained familiarity and a perfectly free yet duly prudent social intercourse does not need proof; but how shall we practice the golden art of limiting personal intimacy without self-consciousness and, that worst of all harmless vulgarities, prudery?

It may be taken as the high-water mark of good manners when every obvious recognition of sex is banished from social conversation and men and women meet upon common ground in an atmosphere of absolute self-respect. A man can be a man and a woman a woman without the slightest insistence upon the distinction, and if each is self-contained there can be no danger of undue familiarity between them. In all the forms of well-established conventional politeness the tendency has been toward a greater and greater impersonality and a perfectly flexible simplicity in accord with that liberality which informs our civilization.

Doubtless there lurks a danger in both extremes. Puritanism may cultivate a pseudo-modesty in place of the genuine, and the policy of unlimited freedom may develop a very odious neglect of true manly and womanly self-regard. This latter extreme is the one toward which the economic exigencies as well as the social bias and moral aspirations of our age are pressing us. We may

Woman's Council Table.

82

THE JAPANESE BRIDE *versus* THE AMERICAN BRIDE.

neglect the safeguards of social purity in our strenuous grasping after the sordid gain of worldly competition in which we are day by day setting the sexes nearer and nearer to absolute equality and freedom of action. Not that this freedom is in itself wrong; the danger lies in its abuse. And, as in the case of all other social dangers, the remedy is to be found in the value set upon true refinement by those who train the young. The child should be shown the difference between freedom and anarchy in everything and most particularly in the conduct of social intercourse. The habit of recognizing and honoring certain established and fundamental social restraints soon makes them appear not as restraints but as necessary and beautiful parts of a hallowed structure.

Young people have the right to freedom in its best form, and freedom will always assume its best form in the social intimacy of truly enlightened persons young or old; but in shaping conduct to meet the requirements of conventional society, even the most harmless elements of absolute freedom must be controlled, and here is the nice point forever demanding attention without being obtruded or even indirectly discussed in the intercourse of young people.

The old adage, "Familiarity begets contempt," bears in it the essence of social philosophy. The whole structure of conventional politeness rests upon that theory. Intimacy without familiarity is the rule by which the wall is kept up between friendship and its enemy undue assumption, between

wholesome freedom and unwelcome liberty. It is safe to act upon the theory that the person who attempts to break over such limits as long usage has established in bounding the intimacy allowable in society is not to be trusted. No individual can rightfully claim exemption from the terms of that law, however narrow, by which social conduct is governed in the circle in which he assumes to move. The law may be imperfect, but it is better than any form of anarchy. Improvements come of general advance in enlightenment, not of personal revolt.

The law of social intimacy between the sexes, especially in the happy days of youth, is to be derived from the spirit of our civilization, which is essentially the Christian spirit and which looks to the home and the family as the corner stones of the temple of safety. Happy marriage comes of a profound respect based upon dignity, honor, and love; and happy homes are the product of happy marriage. But dignity, honor, and love cannot combine under circumstances that render social intimacy a constant source of contempt for the most sacred traditions. It is true that mere dignity of bearing, mere outward show of honor, and mere passion-restraint cannot guarantee happiness; but without the formal limitations and restrictions established by centuries of Christian usage there is no safety in social intimacy. Reserve, modesty, self-respect, and a strict adherence to wise conventional distinctions, these are the golden secrets of worthy social success.

THE JAPANESE BRIDE *versus* THE AMERICAN BRIDE.

BY FLORA BEST HARRIS.

THE Japanese Bride" is under ban in Japan—not the winsome little lady in her draperies of silken snow which half conceal her slight figure and veil "the cherry blossom" on her cheek. Distant is the day when even an "Ancient Mariner" will be able to arrest a Japanese wedding-guest, and hold him with his "glittering eye," while the bridal feast is in immediate prospect. However, that all happened in a poem, and Mr. Andrew Lang has recently decided that "poetry is perfectly indifferent to fact"—which dictum

corresponds with the casual remark of a delightful Japanese *sensei*, that "a fib is all right in verse," while his manner seemed to imply, "and the more there are, the better"!

Be that as it may, no Japanese poet of the Old School could, or would, have written the "Ancient Mariner," making the prospective guest of a marriage festival, the sea-faring man's interlocutor. The oriental poet would have been too polite. Neither has the youth of the island empire the least intention of ignoring Mademoiselle Pine, Plum, Chrysanthemum, or any other flowerlike maiden

Woman's Council Table.

THE JAPANESE BRIDE versus THE AMERICAN BRIDE.

83

of equally charming name. The *nakôdo*, or mediator between parents and between would-be bride and bridegroom, finds himself as busy as ever, albeit all does not go "merry as a marriage bell," for which fact, O bridal train of fair Japan, be duly grateful! Rejoice that no Japanese artisan has had the cruelty to devise the average western church bell.

It is the dainty little volume in the "Black and White Series" which is under ban in the land of the writer's birth. The countrymen of Mr. Naomi Tamura think he has painted the Japanese non-courtship and after-marriage in a manner likely to create unpleasant opinions among us regarding customs oriental; in consequence, he has been adjudged guilty of unpatriotic behavior, and, if one may use the language of paradox, the sun has set for him in the Land of Sunrise.

The circulation of the Japanese translation of the book in question has been prohibited; this, of course, does not indicate that the people are in peril of prejudice against their own usages, but merely signifies august wrath on the part of the powers that be. Now it remains for a certain class of youthful Americans to write protests against the humorous sketch which the author has given of their undisguised courting and their artless manifestations of affection beneath the public eye, to make "An International Episode" of the affair.

To say truth, readers somewhat familiar with the betrothal customs of France, for example, are not disposed to cast a severely critical eye upon the Oriental France, because etiquette decrees that her properly trained young people shall have their permitted *mi-ai*, or meeting before marriage, in the presence of the lady's parents. Neither have they been able to discern anything unkind in Mr. Tamura's frank recital of old-time customs and modes of thought. On the other hand, to borrow a Japanese phrase, they are inclined to think that he has "wrapped a needle in cotton" in order to prick, not too ungently, the foibles of American youth; his irony, moreover, is rather tonic in character, so that one might easily dispense with some of the cotton and take more of the needle.

It naturally occurs to us that while fathers and mothers in *Dia-Nihon*, as well as beyond the Atlantic, may go to one extreme, Ameri-

can parents, on the contrary, have too little to say regarding the life-decisions of their sons and daughters, and permit a leniency of social etiquette which gives our average society almost wholly into the hands of the crude and inexperienced. There must be some golden mean of friendly comradeship midway between the Japanese wall of partition and our own social laxity. Let us see how others of oriental outlook view the prevailing mode of American courtship.

"Courting," remarks Mr. Tamura, "is a source of great pleasure to your young men. Ours have no such privilege. If your young man calls upon a young lady, her parents permit them perfect freedom, often leaving them alone in the parlor a good part of the evening. An attractive American girl will receive gentlemen callers nearly every day. In fact she is like a magnet, drawing a great many young men about her. I have often noticed, when calling on a beautiful American girl, that the door-bell rang very frequently, and at each ring a young gentleman would enter the parlors, stylishly dressed, smiling and bland. It would remind me of the solar system—the girl the central luminary, and the young men the planets revolving about her. To me it was a strange and amusing sight."

Courtship in Japan, as has been intimated, is conducted by a mediator, called *nakôdo*; but only a brief summary of his functions can be given here.

"In our society," says the writer, "*nakôdo* is an honorable title. The office requires special qualifications, and involves great responsibilities. The go-between is a public officer and is recognized as such. He takes the place for the bridegroom, of friend, father, witness, lawyer, judge, and minister."

In the beginning this functionary acts simply as a friend of the parties and their parents, making the proper inquiries, etc. If social position and all matters of the kind seem suitable, then Monsieur Mediator becomes the busy officer of destiny, provided his own qualifications are all that could be desired. For one thing, he must be married. Once engaged in the business of marriage negotiations, "he is the telephone between the expectant bride and bridegroom, and they keep him flying back and forth bearing messages and replies, and arranging a thousand and one details preparatory to the wedding."

Woman's Council Table.

84

THE JAPANESE BRIDE versus THE AMERICAN BRIDE.

"Indeed," asserts Mr. Tamura, "it requires a great deal of time and thought and anxiety to perform his duties properly. Why, just look at young couples in America who are contemplating matrimony! See how many, many hours of talking and planning and arranging they require. I think I saw some young lovers in your country who could scarcely spare time for sleeping, it took so much time to do all the talking preliminary to their wedding. When you consider what the go-between has to do in carrying all of the messages between the engaged couple in Japan, you will get some idea of the severity of his task, and will really pity him."

Some of my readers may have a faint curiosity as to the type of beauty which should characterize the ideal bride of Nihon; she must be "slender in shape, with long white face, high nose, full eyebrows, almond eyes, white, crystal-like teeth, thin red lips, and rosy cheeks."

When attired for the wedding ceremony, her dress is thus described: "The bride's wedding-dress is generally pure white—three or four comely patterned, long garments which we call *kimono*. Generally a lady's sleeve is one foot four inches long, but the wedding *kimono's* sleeve is two feet five inches long. . . . Her sash is eleven feet long and eight and a half inches wide. She wears white stockings with the divided toe, all of these made from rich silk of various kinds. A thick cover made of floss silk hides her head and face."

The ceremony and festival takes place, in oriental fashion, in the bridegroom's home; but the author's account of the marriage procession and other matters of interest must be omitted; and we will at once enter the chief room of the house with its simple decorations of pine, bamboo, and delicate plum-blossoms. When the bridal party and their guests are all seated, "one or two voices will be heard in the next room singing a Japanese song, without instrumental accompaniment, and this solo or duet will continue through the whole ceremony. A small table is now brought in, made of white-wood, about one foot square and a foot and a half

high. Upon it are three flat cups, the first one small, the second larger, and the third larger still. This is placed in front of the bride, and one of the ladies or little girls sitting by her will pour out a little Japanese wine into the cups from a wine-jar which is decorated with butterflies made of paper. She then hands the smallest cup to the bride, who takes three sips of the wine very daintily and politely, and then hands it to the bridegroom, who does the same exactly. The second and third cups are passed to them in the same manner, an air of perfect solemnity prevailing in the house meanwhile. The drinking of wine in this manner indicates that the bride and bridegroom will share both joy and sorrow. After the third cup is drunk, the ceremony is finished, and the go-between announces to the parents and to all the friends sitting in the next room that they are properly married."

Into the feast and merry-making we cannot enter, but half dreaming that the fragrance of pine and plum-blossoms is in the air, turn away from the little book with its simply told story. Thus with the *san-san-kudo* (three times three) cups of wine, our little lady is launched upon her new life. Her parents-in-law become her father and mother in the strictest sense, and she is their daughter.

"Is she happy?" queries a guest of the *Council Table*. With our author, one must admit that the chances are against the little bride; yet we can scarcely agree with him that America is the "paradise of women." It is the land of opportunity, the land of hope; but until a Christianity not of the letter, but of the spirit, reigns in most American homes, until the self-surrender taught woman by all religions and usually accepted by her, is met with corresponding self-abnegation on the part of man, the ideal home will still remain infrequent enough to make paradise a distant dream. Yet it has come to pass in the Isles of the Sun-rising, as here and there in this Sunset Land, that of some bridal festivals it may be said with truth, "Both Jesus was called, and His disciples to the marriage."

Woman's Council Table.

THE NICE GIRL.

BY HELEN MARSHALL NORTH.

THERE are many sorts of girls in the world, but when a "nice girl" is spoken of every one knows what is meant, although it may not be easy to define the expression with exactness. Every girl wishes to be called a "nice girl" and the girl who is decidedly "not nice" often longs for the name though perhaps unwilling to do that which will merit it.

The truly nice girl has, in the first place, a high sense of honor, of truth, and of justice. Without these underlying principles she can lay no claim to the title. A girl who evades the truth, who is careless in matters involving principle, or who is unfair or unjust to others, never hears herself called nice.

Then again, the nice girl must have a gentle manner. She may not understand the conventionalities and she may never have been invited to a full-dress party in her life, but she must have pleasing, womanly ways and tact in addressing people. Her personal appearance, too, is a not unimportant factor in the general estimate of her qualifications. Neatness is indispensable and a certain regard for the pleasure of others shown by attention to details. A few moments spent in making the pretty frizzes, a little time given to exchanging the sober street dress for something more festive or else adding a touch of grace and brightness to a plain costume, and the nice girl is ready to "make sunshine in a shady place."

Now a word to the nice girl who, for the first time, is going away from home to school or college.

The going away is often the making of a girl, in common parlance. I think that most of us, especially when we are young, would be glad to conclude that our characters are wholly at the mercy of circumstances and that we can succeed in carving out noble lives only as we are placed in certain favoring environment. But that is not of greatest value in the end which has cost us nothing, and the success of school or college life is almost wholly in the hands of the student.

There are several reasons why every girl

should, if possible, go away from home to school for at least one year of her life and it is better if she spend four of her girlhood years in college. The girl who has been through the high school or seminary with credit and been praised and helped on by the approval of her friends and family, is sometimes inclined to take quite a roseate view of herself. Her graduating essay was considered a marvel of composition, and her singing, her playing, her marks in geometry and Latin, have been the subject of popular applause in her little circle. It is not at all singular, neither does it necessarily prove conceit, if our girl really begins to consider herself a prodigy who has before her a brilliant career as author, musician, or professor.

But all this is changed when she finds herself one of three or four hundred girls, each one of whom, perhaps, has been the center of a circle of admiring friends just like her own. Each finds out that her talents are not at all unusual and, as a consequence, each is spurred on to do her best in order to keep pace with her classmates. Each has to work much harder than formerly in order to make her opinions worth while.

When a girl goes away from home she first begins to appreciate her family. However much she may have loved them all her life, she has become accustomed to mother's gentle forbearance, father's sympathy, and the admiration and devotion of brothers and sisters. They have become quite a matter of course and only when the first keen pangs of homesickness overtake her, as she unpacks her well-filled trunk and recalls the tender carefulness which provided its treasures, does she begin to realize what generosity and self-denial are folded up in the affections of the home circle.

One of the greatest advantages of boarding-school or college life, scarcely second to the culture acquired by a course of advanced study, is the development of self-reliance and individual characteristics. No mother is at hand to decide what dress is to be worn, what purchases are to be made, what friends are desirable. There is no father to settle

homely, practical questions about the management of the daughter's belongings or direct her expenses. She is for the first time standing on her own responsibility and finds it a very dizzy place.

She discovers, too, that her reputation is in her own hands. No one is acquainted with her father's social position or her mother's accomplishments in this new circle and observation soon teaches her that she has literally to carve out her own fortune. Her everyday acts and appearance, whether she wishes it or not, form the sole criterion by which she is to be judged by the other girls, and a school-girl's judgment is swift and generally not far from correct.

Have a care, then, girls. Perhaps you have not always been quite honest about examinations. You may have grown thoughtless in speaking of other's faults. You may have acquired untidy habits in the eager rush and hurry of your fresh young life. Now is the time to begin anew and to be that sort of girl which you most admire. When vacation comes, the friends at home may say, "How much the new life has done for our Janet!" But it is really what Janet's good heart and sound sense have done for her, in the revealing light of intercourse with others.

The friendships of school life are an important consideration because they may mean so much for the after-graduate years as well as for the present. There are always superficial, showy girls in the school, girls who may have had superior social advantages, girls who talk fluently and who like to be leaders, and whose friendship many girls are anxious to cultivate. But again, have a care. The genuine girl is the one whose friendship you will most value as the years go on, the girl who is true to her best impulses and her highest convictions; who likes merry times but does not enjoy sport which gives others pain, whether it be teacher or scholar; who makes faithful use of the opportunities which father and mother may be denying themselves to give her, and who reads her Bible and talks of spiritual things without cant or irreverence. She may be plain and unassuming, but if she be bright and companionable, her friendship will be a lifetime's treasure.

It often happens that a modest girl fails to win the friendship of those whom she most admires. Sometimes there is a good reason

for this and sometimes it is a case of undiscovered merit. Ask yourself the question, "Am I worth getting acquainted with?" and if the honest answer is in the negative, do not make the mistake of choosing inferior friends but set yourself steadily to cultivate those virtues and accomplishments which you most admire in others, and perhaps in the sophomore year you may find yourself sought by those whose society has real value.

The companionship of several hundred girls of your own age and tastes is at first most delightful, bewildering, and upsetting and a girl needs to guard her hours quite carefully lest too much time be given to social pleasures. Then, too, our nice girl should not always seek that society which gives her greatest pleasure. There are homesick girls, sorrowful girls, girls whose lessons are a constant nightmare, plain, deformed, or crippled girls who repel instead of inviting admiration and love. Our girl must be willing to give of her leisure time for the comfort of these less fortunate ones, else she is not worthy of her title.

At a certain girls' college which I could name, a beautiful custom has been established which is worthy of imitation. At the close of each year, the president asks how many freshmen (the sophomores to be) are willing to come back to school one day earlier than usual in the fall in order to welcome the freshmen. A large number of kind-hearted girls, remembering their own first days at college, readily promise. The day before the fall term opens they are all in readiness and, with a teacher, look over the list of newcomers and each, if she so desires, selects the name of the girl whom she will welcome. She finds out what teachers the newcomer is to see, and what is to be done with and for her. Then this little band of helpers (their college motto is "Not to be ministered unto but to minister") stand waiting when the carriages arrive at the broad entrance. Each finds her charge, takes her to register, gets the keys of her room, and gives her a general idea of the house and grounds. Next day, the new girl finds a bouquet of wild flowers at her door, and Sunday afternoon she is taken to walk on the grounds and made to feel that she is at home and has one friend to whom she can go in time of need.

THE GOAL REACHED.

BY ISOLDE KURZ.

Translated for "The Chautauquan" from the German "Ueber Land und Meer."

BARON TEMPE passed among the German quarters of Rome for a veritable freak. He had early retired from a diplomatic career because the pressure of an official position and duties at regular hours were irksome to him—a considerable fortune enabled him to live independently. Being extremely averse to making engagements and indifferent about keeping those he did make, he was not popular in society, and soon fell out with all cliques and clubs, so that apart in the great cityful of people he lived a lonely old bachelor.

As a younger *attaché* he had dabbled in art; after retiring from business, in his beautiful house near the Porta San Sebastiano, he fitted up a large and convenient studio, furnishing it with all the modern appliances, and with everything likely to charm or perhaps discourage the fancy. It certainly was not the fault of the studio that no imperishable works were made in it. Many canvases sat about on easels, so that nothing should disturb the harmony of his inspiration, and a number of brushes in a parade of order and cleanliness awaited the hour of his artistic inspiration. Among these surroundings the painter walked up and down, smoking one Havana after another; he puzzled his brains, but could think of no creation worth the while, and so always put off his painting. Every trifle was enough to divert him from his purpose; the cry of some women from the street struck horror to his sensitive ear, even the perfume of a flower if it did not correspond to the passing mood of his finely organized nervous system affected him.

In such unfortunate moments he had only one resource: he placed himself at the organ. An hour he played and dreamed then arose, an inspired man, and went to the easel. The bandage was loosed from his inner eye and he saw before him what he wished to create, as vividly as the artist Leonardo da Vinci could have wished. He actually took up the brushes, tried a color tone or heightened a light, which when its effect proved satisfactory he erased again, for in such lofty mo-

ments it seemed to him barbarous to drag down his visions into the common world of existence.

Baron Tempe had one other love to whom he stood in about the same passionless relation as to his art. The lady, a very distant relation of his, had been his youthful sweetheart and there was no doubt among the initiated that his love had at that time been reciprocated. But since the Baron, in spite of the encouragement given by his family, let go by unimproved the many cotillions which they danced together and never could bring himself to speak the decisive word Melanie finally in disgust with him gave her hand to another. This experience sufficed to make the thought of marriage disagreeable to the Baron; henceforth he lived the life of a retired bachelor, indulging his every whim, the while pleading to himself as a pretext his early disappointment in love.

Melanie's marriage proved very unhappy, and Baron Tempe forgot his grudge against his lost sweetheart, becoming a valiant friend to her, and by his sympathetic correspondence alleviated much of her bitterness.

After a number of years her husband, ruined financially, as a fitting close to his life sent a bullet through his brain. From both his property and her own all that could be rescued for the widow was a meager income. With this Baroness Melanie went south to restore her shattered health, locating in Rome.

Circumstances permitted her to take only a few rooms in the Via Capo le Case. With the Baroness had come an old servant who, though she had a German name, was of French descent and in former years had been Melanie's governess; now she bore the high-sounding title, lady's companion, but she performed many other duties, for servants were not to be had, and the maid of all work did only the coarsest housework.

In spite of limited means the little home was neat and elegant: carpets, furs, and foreign embroideries, the relics of a once great and luxurious household, were tastefully arranged, Roman draperies and portières added

their effect without being expensive and an aroma of violet incense pervaded the room. The heavy escutcheoned silver plate, the Sèvres porcelain and Venetian glasses together with fine huckaback, the Baroness had rescued from the wreck of her dowry. That with the damask tablecloth and elegant service the Baroness and her companion often had to put up with a scant supply of substantial food, nobody needed to know.

In this refined atmosphere intellectuality was not wanting. On Melanie's little writing table always lay the latest magazines and papers. She was interested in politics and literature, especially the French, spoke fluently the three most polite languages and a little Italian and was somewhat of a musician.

Under the shadow of Rome as in the Campagna Baron Tempe was her true admirer. He knew that the woman he adored had not been indifferent to her unworthy husband, which only increased his rancor against this destroyer of his life's happiness. Melanie noticed this jealousy not with displeasure and removed the deceased's picture so as not to annoy her sensitive friend. She was a woman who thought herself beyond the poetry of life, but who had suffered so much that now she expected a compensation from fate. Her kinsman's magnificent home needed a mistress, she needed a support in her abandonment, so that thought of a nearer relation obtruded itself. Besides the Baron was her most proved friend, his character was unimpeachable, his appearance entirely to his advantage, slender and strong, of faultless elegance, but never foppish, a gentleman. Why should he not please her? It would be well for her, after so many storms, to rest on a safe affection.

Being a foreigner and also retiring on account of her late sorrow, she was almost entirely out of society, and almost her only visitor was the Baron, who came every evening to chat with her. Her retirement flattered his hermitical inclinations and he found her in harmony with his art world. Melanie, although in the depths of her soul somewhat worldly and positive, was artful enough to agree to his ideas or at least to be a tactful and sympathetic listener. Thus there was nothing to prevent their being a happy couple.

But the year of mourning had expired, Melanie had laid aside her crape, still the Baron

showed no signs of speaking. As it went on the same into the third and fourth year the Baroness began to wonder at her dallying kinsman. She often accompanied him on hunting expeditions to Frascati, where the Baron owned an estate; as was the common custom of the nobility they spoke French to each other. The Baron would sit down near Melanie on a block of marble and let his charmed eyes wander from the broad Campagna to his neighbor and from her again to the Roman plains, then say with a sigh of inexpressible delight, "O how beautiful is life!" Occasionally he kissed her wrist in knightly fashion, but it went no further. Even the lady's companion, a woman of varied experience, did not know what to make of the affair.

The truth was the Baron did not desire a change, for he owned the charm of association with her every day but no sibyl could foretell what in case of marriage he would exchange for it. Perhaps he was unconsciously deterred by the Italian prejudice, according to which it is good form for a nobleman to spend his evenings anywhere except with his own wife. Melanie's little salon with its aristocratic atmosphere gradually had become a necessity to him; where would he find similar teas and hours of diversion if all that were removed to his own home?

Naturally he did not reason out such thoughts; he simply followed his custom of letting things slide and averting a decision. Meanwhile the Baroness had to endure all of his tyrannical bachelor whims. He commented on her toilet and Melanie in her restricted circumstances often was puzzled to keep up with his pampered taste, and especially she suffered from tediousness.

She had recovered from the agitations of her stormy marriage and was young enough now to marry again. She said to herself that if ever she was to enjoy life now was the time. But she lacked acquaintances; alone and a stranger she found it difficult to enter society. In her impatience it occurred to her that among the ruins of Rome her life, too, would become a ruin, and she would gladly have changed her abode but in her native place her circumstances would have pinched much more than among strangers. The bitterness of her marriage which she had half forgotten, grew again, and as the many commotions of her life had not passed without leaving a trace on her fine and elegant but yet not

classical features, she gradually began to lose self-confidence. She often took long looks into the glass and her dissatisfaction with the reflection rankled like a thorn in her heart. A voice always haunted her: "Am I no longer good enough looking?"

The decrease of her beauty which caused her so much care was not so apparent to Baron Tempe as was the fact that she lent only an affected attention to his explanation of his art ideals. Melanie was, as in the days of his youth, his muse, his goddess, to whom, in his leisure hours, he offered worship and whom he could not drag into the commonplace of life.

This peculiar condition had endured so long now that there were no hopes of its changing unless something special should intervene.

Now that the Baron saw his present welfare and comfort insured all around, he began to have a care for his last resting place. The poetry of violet-scented churchyards had long attracted him. He considered the wide, prosaic Campo Verano, but could find no spot satisfactory to his fastidious taste, yet he often turned his steps thither. On one of these trips he had both of the ladies accompany him, and stumbling with them up and down among the graves, he went over all points of the weighty question. In Rome such thoughts are in the air, and after living so many years in the Via Appia he could not be blamed for thinking of a final resting place, especially as he had no descendants to perform this sacred office for him, but Baroness Melanie had no liking for any such half Egyptian worship of the dead; she listened with icy silence to her affable kinsman, looked with regret at her shoes covered to the ankle with heavy Roman mire, and here and there plucked an early violet. Her companion began to doubt the sanity of the man who could talk of nothing more cheerful than the grave to the woman he loved. In her earnest thought of the possibility of losing such a protector through worse than death, her voice trembled, to the annoyance of Baron Tempe who wished the question treated with more composure. So he set out alone on his search.

At length on a rise of ground the Baron found a large fertile field to suit him. It looked down on a little cypress wood belonging to the churchyard, and behind it the mountains rose far into the blue distance.

He paid the exorbitant price for it, and picked out his workmen for the tomb. An architect whom he had met occasionally in the late evening hours furnished him a design. Previously through the architect he had met a Danish sculptor named Larsen, a rather young man of prepossessing appearance, whose ability the architect had praised highly. Something in Larsen's manner pleased the Baron, and as they agreed on many points of art, the erection of the monument together with the plastic ornamentation was entrusted to this Dane. The order was a special good fortune to Larsen, for he was so pressed for money that he was wondering how he was to pay his studio rent. He led the Baron about his workshop, where several marble-cutters were busy on a frame and a fine looking Yankee lad was laboring before a revolving stand. By this intrigue the artist concealed his poor condition from his aristocratic patron.

Sittings for a relief portrait were immediately begun, and prolonged tediously because the Baron thought he knew more about everything than the artist. The tomb, on the contrary, which was already modeled in wax, could not be pushed forward quickly enough.

Since the tomb affair Baroness Melanie had evinced displeasure with the Baron. She would not listen to a word about the tomb and most decidedly declined to accompany him again to the Campo Verano. She pleaded a headache whenever he wanted to take her to Larsen's studio. But good Madame Rhoden gave him to understand that the Baroness was sadly affected at sight of the sketch of the tomb which he had once brought her, and begged him to spare her sensitive nerves.

Both ladies left Rome this year earlier than usual on the invitation of a friend to spend the hot season in her chalet in Engadin. Melanie could no longer endure the monotony of her existence and she resolved at any price to find some regular occupation.

On the advice of a friend she wrote short stories. These she sent under different pseudonyms to several publishers, and to her great surprise received encouragement and pay. She really had little talent, but her stories were cast among the upper circles, and contained so many *attachés*, ladies at court, and French words, that the public was attracted to them, and Baroness Melanie was in a fair way to become a noted novelist.

Baron Tempe meanwhile, according to his custom, had remained all summer in the city. He shared his days between Larsen's studio and the Campo Verano, in order to watch the progress of the work. When late in the fall Melanie returned she found her friend deep in his whims, and they sympathized with each other less than ever.

Under Larsen's supervision work on the monument went on so vigorously that about Christmas time the architectural parts could be put into position. The vault was built underground and contained many different chambers. Everything was finished but the frieze, the design for which had not yet been ordered. The Baron wished himself represented, after the ancient tomb reliefs, taking leave of art as his life's companion, the sorrowing genius of art to have Melanie's features.

After this was arranged satisfactorily, so that there was nothing more to see to, the Baron returned to other thoughts. It occurred to him that he had not yet planned his Christmas surprise for Melanie. Usually he spent his leisure during the whole year thinking of a present worthy of the giver and of the recipient.

Pacing up and down before his tomb, Baron Tempe thought of her with whom all his plans and feelings had been bound up since early youth.

Why had he built this tomb? Not that some day he might rest, a narrow-minded egotist, with the sobbing cypresses and the sorrowing genius bending above him. When the architect to whom he had imparted his scheme of a family vault had laughingly replied that it was rather ghastly to found a family vault preparatory to founding a family, the Baron in high dudgeon had replied that he had relatives whom in death he would gladly have gathered about him. But the Baron thought only of Melanie.

He procured a formal deed of gift, and had an *aquarelle* drawing made of the tomb, for which he provided an elegant frame. Accompanying the gift he sent a half witty, half sentimental letter, saying that he had built the monument for his queen but as he was much the older he expected to die much sooner than she and asked a modest place in the vault, where as her feudal tenant on her soil he might stay and await her coming. It was wholly in keeping with his somewhat antiquated gallantry. On Christmas morn-

ing he sent the package by his servant to the Baroness' home.

When Melanie read and comprehended it, she broke into shrill laughter.

"See, dear Rhoden," she called, "this year the Baron has departed from his custom: for the first time he gives me something useful. Guess what it is."

Without allowing time to guess she continued:

"He gives me a grave, a place on the Campo Verano, and if you are good perhaps you may also find shelter there."

Then she threw the packet aside and again broke into nervous laughter.

She took some writing paper and tried to convey on it a hundred stabs to the Baron, but could go no farther than "My dear friend," then she tore up the paper because it showed that her hand had trembled. She could no longer abide within four walls, so making a hasty toilet she left the house. As she felt the need of fresh air and sunshine and cared to see nothing that would remind her of graves and tombs, she struck out for the Pincio, which even in that wintry season was smiling in fresh green. There for a long while she paced up and down the damp walks under the evergreen trees, and thought over many things concerning the Baron and herself.

In her first tumult it had come into her head to take an exemplary revenge on him. But while she was trying to sum up the situation she caught a glimpse of her inner self that made her heartily ashamed.

Why had she come to Rome and tarried here all these years in discontentment? Had it really been mere gratitude to her excellent friend? Had thought of his honorable position and great property played no rôle in her hopes for the future? She would gladly have stifled these questions which never before had taken distinct form in her mind, but they rang forth clearly and her judgment told her without gloss:

"Yes, disgusted with your oppressed condition you came to Rome to fish for a rich man; for the sake of his wealth you have borne with all of his whims, and persuaded yourself they were manifestations of original genius. Shame, Melanie! Now you get what you deserve! Instead of taking you to share his home he offers you—a grave by his side!"

She was now too severe in her self-accusa-

tions, forgetting that she had much cause to care for the Baron aside from money considerations, and that at one time he had been her favorite. Now as an energetic woman she touched off the whole episode with one stroke: "That settles it."

On her return she found the lights lit, and the Baron, who had come to spend the sacred evening with her as usual, sat in the salon with Rhoden.

He sprang to meet her, grasped her hand, said with voice full of emotion, "Melanie?" and tried to look into her eyes, but Melanie received him with almost boisterous gaiety, laughed, and complimented him on his remarkable taste in happy surprises. To his question how the monument pleased her in architecture she replied, "It is fine. 'Tis very fine," but when the conversation turned on a piece of drapery she rallied him about being in such great haste to bury her, and deeply mortified he could only answer: "You do me injustice, Melanie, for certainly I shall rest there before you do!"

Being a little doubtful of what effect his gift would have he had brought with him a Marie Antoinette fan and, resting in a dainty little case, a milk tooth of the great emperor. But Melanie who formerly for lack of other interests had gladly toyed with such curiosities, now regarded them so coolly that he put the tooth back into his pocket and soon departed, deeply wounded.

How this woeful predicament had come about he could not comprehend. So much was clear to him, that the prospect of resting at some time by his side had been made light of by Melanie.

In the course of several days an athletic looking young man, his face surrounded with a thicket of brown hair, called to see the Baroness. He took the liberty, in lieu of Baron Tempe, whom business prevented, to inquire when she would begin sitting for her portrait in relief.

Melanie reviewed the stranger from head to foot and answered haughtily that she did not recall having ordered her portrait.

Then something in the stranger's look and bearing attracted her and quickly changing her manner, she asked whether she saw before her the sculptor Larsen of whom the Baron often had spoken to her. When he answered affirmatively, smiling she extended her hand and bade him enter.

She confessed to him that she had no

desire to sit for her grave relief as she was not at all weary of living; that the whole affair was an absurd whim of her kinsman.

Without attempting to urge her the sculptor rose to go. The pained disappointment in his face suggested to her that perhaps the man was poor and needed the work. So in friendly manner she told him to wait, that she was not quite decided to disappoint the Baron's expectations, though they seemed very foolish. She chatted about this and that, gave him to understand that she would be charmed to be modeled by his hand, and finally said serenely:

"I will sit for you, Mr. Larsen, and thus give myself plenty of time to consider all that pertains to death."

Larsen took his departure with a peculiar elation as if he suddenly had won a great prize and fully convinced that he never had met a more charming woman.

The clay relief progressed beautifully and both wondered that the sittings seemed so brief.

Melanie was delighted at the youthful lines in her portrait and earnestly consulted her mirror to ascertain whether they were not due to the sculptor's skill. But this time the mirror gave a thoroughly satisfactory reply, for she was looking handsomer this winter than for many years previous. When the sittings were ended Larsen discovered that there was a piquancy in her profile that he had not fully grasped and begged permission to model a second relief, more of a three-quarters' view, which should belong not to the Baron but to himself. The more he worked on the head the more of a study he found it and finally he modeled a bust of her.

Larsen was of common birth; all his advantages he had earned. The Baroness' gift of entertaining and her fine form charmed this son of the people, while he possessed a lively originality and a sound naturalness which stimulated the spent nerves of the Baroness. She did not conceal from him her spite against her eccentric kinsman, nor try to misrepresent her relations to the Baron. If she was hindered from spending her half hour in the sculptor's studio she regretted it the whole day. The Baron always had paid homage to her as a woman; Larsen was the only one who ever had talked to her about real affairs as man to

man. He had an open, irresistibly winning way of talking about his descent and his poverty, which he did not try to hide from her as he did from the Baron.

"You see, Baroness," he once said, "nobody on this foolish sphere stands on his proper footing. I for example—perhaps you would not have thought it—I am a born patriarch. A loving wife and children—ought to have been my destiny,—and yet my daily income would excite pity."

Melanie said nothing, but sighed, her heart swelling with interest and sympathy for him.

"And if I could drink wine from my own villa—Have you ever drunk Roman home-made wine? You must do so." He continued, "Is the Baron with all his wealth better off than other people? Has he ever used it for anything but his whims and useless nonsense? For himself the man might as well live in a wilderness and the world not be a loser."

Then he told about a wealthy pupil of his who without talent or industry had been sent abroad to become a sculptor, and showed her his magnificent group of prairie horses.

"But is not this your work?" the Baroness exclaimed.

Larsen placed his finger on his lips.

"We sculptors should be glad to get an order for a great work even if it must be anonymous," he said with a tinge of bitterness.

The Baroness gazed long at the group, looking at it from all sides. She was a critic where horses were concerned and for this reason seldom was pleased with equestrian statues, but this group of wild prairie horses charmed her entirely.

"And Mr. Stokes will now take this work to America as his own?"

Larsen made no reply, but sprinkled the group with water and replaced the covering on it. He appeared sad and out of humor, but soon brightened up and obtained Melanie's promise to walk with him some day to a villa for some homemade wine.

"But without your duenna," he said at the door.

"Without the duenna," Melanie answered low, smiling volumes unsaid as she extended her hand to him.

What they talked of on this walk no one knows, of the weather perhaps, for already

in February it began to seem like spring. Melanie came home with glowing cheeks and as merry as a child.

After she had retired Rhoden returning later came to her bedside to tell her:

"The Baron was almost daft with jealousy; he called twice this afternoon to inquire for you and must have known that you were in Larsen's company. No doubt he would have stormed after you if he had known which way to take."

Melanie chuckled at this information.

"It was quite evident that he was well shaken from his indifference," resumed the companion, but the Baroness was cautious and would not let her curiosity go too far, so she only said,

"Let me go to sleep, now, dear Rhoden."

Madam von Rhoden was right; the Baron had been consumed with jealousy ever since he had observed the growing intimacy between the sculptor and Melanie, for he realized that this peasant scalliwag looked with longing eyes upon his high-born kinswoman, whom even he, a baron, from pure reverence did not make his wife. He took pains to be doubly amiable and attentive, he sparkled with wit and humor, but Melanie remained obdurate and whenever he approached sentimentality she laughed and twitted him about living together beneath the ground. Then rising on his dignity he staid away two weeks, representing himself as out of town; this time Melanie improved to be with Larsen. When he returned she did not seem to have missed him so he visited her every day for fear she would forget him in his absence. He did not see, would not see, that Melanie's affection for him was buried forever in that grave which he had built at so much expense.

Rhoden observed their little comedy and rejoiced that at last her darling had found the right way to melt this selfish heart. She hoped that now everything soon would turn out all right, but how mistaken she was in Melanie!

In the spring while the Baron was away at his property in Frascati, making ready to entertain the Baroness and Rhoden there, he received a telegram from Rhoden bidding him come immediately to her.

Departing from his usual custom he acted immediately and on his arrival at the little dwelling in the Via Capo le Case was greeted by Rhoden with:

"Melanie is gone! gone with that man, the stonecutter!"

The Baron sank down mopping his forehead with a perfumed handkerchief.

"Gone? And when will she return?"

"Don't you understand?" said Madam von Rhoden excitedly. "She will not return, she has married the man."

The Baron sprang up.

"I believe you have lost your wits, Madam," he said almost rudely. "A born Tempe might for once forget herself like other mortals, but to marry such a peasant"—he emphasized the last word—"Melanie never would do it!"

Yet Melanie had done it. They had celebrated their wedding feast in company with several of the sculptor's friends and were about to start for America. She had tried to hinder them but Melanie with Larsen's help had packed up her goods and they had immediately vanished.

All of the housekeeping utensils Melanie had left to Rhoden, for whom she could not otherwise provide, also the Sèvres porcelain and the thousand elegant trifles without which formerly she would not have thought existence possible.

How had they come to this decision so suddenly? Mr. Stokes, aware of their plans, had written to them to come to America. The group had taken first prize at the art exhibition in Chicago, and the young American had generously named his friend and teacher as the co-author of the work. Stokes meanwhile, made rich by the death of an uncle had gone into business and no longer desired to devote himself to sculpture, but hoped to do Larsen a good turn. With these bright prospects Larsen's savings and Melanie's small income would do for a beginning.

According to Rhoden, when she had pictured to the Baroness how she would have to struggle with poverty the Baroness replied:

"I was poor when single."

The Baron was pained to learn that the Baroness had been poor and investigated the matter, finally giving Rhoden a lifelong lease

on the old house. She tactfully left the furniture unchanged, and the Baron came as formerly to drink his tea in Melanie's little salon. But Rhoden lacked Melanie's wit and culture and besides was a little deaf, while the Baron spoke very softly, and at last he had to summon all his forbearance not to hate the old lady.

To cap the climax Larsen had left his tomb unfinished so that it seemed as if not a single undertaking of his life was to be completed. Happily, however, he had found some one who could finish the work and, with a few modifications, the frieze.

The Baron received a long cordial letter from Chicago soon after Melanie's departure, in which she commended Rhoden to his care and gaily told about her journey and work in the New World. That she was happy she did not say but it shone from every line. In a letter to her old companion she made it no secret that they had much to contend with as not all of Mr. Stokes' inducements had been realized, but they were hoping for the best and, until business picked up, Melanie would give French conversation lessons.

The news that the couple were in adversity was some satisfaction to the Baron, but did not wholly appease him. Since Melanie's departure he was no longer himself; he no longer cared to busy himself in his studio. Externally he was the same, elegant, smiling, faultless, but he was a broken reed.

At last all his interest narrowed down to the Campo Verano, with its rows of graves and silent people. He pushed work on the tomb with much zeal, and upon its completion made haste to occupy it. A dreadful influenza laid low the otherwise healthy man.

Rhoden was with him in his last moments, and as long as he was able he talked to her of Melanie.

The will found in his Bible deeded to Melanie, with the exception of a single legacy, all his property, with the request that she and her husband return to Rome to dwell in his house on the Porta San Sebastiano, and that she in person attend to his grave, and at her death be buried in the same tomb beside him.

EDITOR'S OUTLOOK.

OPTIMISM AND HEALTH.

THERE is a saying: "A laugh is better than a pill," which means, we imagine, that a cheerful spirit is an excellent hygienic agent. The close sympathy between the imagination and the digestive organs may as well be recognized and discussed as any other distinctly observable fact. The liver was thought by the ancients to be the seat of the affections; but nowadays we know that it is very largely the generator of temper and the modifier of character. Our impulse toward optimism or pessimism has much to do with the state of our bile; never was an atrabilious man a prophet of joy; and you will rarely find the sweet hopefulness of a fine, sane temper, with the vigor to bear it out, separated from pure bodily health.

True, sick people, even those touched with incurable disease, are frequently courageous, hopeful, and patient; but theirs is abnormal optimism which seems to draw its energy from extrinsic sources. What we would now discuss is the natural optimism of perfect health. It is a quality of soundness, as we might infer from its presence in the disposition of absolutely healthy youth, and it lends brightness, bloom, and indescribable fascination to life.

When we think out the matter carefully we shall find that success in every line of endeavor is the outcome of optimism. The hopeful, courageous, daring soul wins the prizes in science, manufacture, art, trade, invention, exploration, discovery; you will never see a pessimist on the highest peak of Parnassus, nor will he sail the farthest ships of navigation. The optimist wins because he believes in himself, in mankind, in destiny, in God. He is not expecting cataclysms; but puts his faith in the certainty of natural law. Sound-headed, clear-brained, cheerful, he is happy to take the risks of enterprise.

As we year by year gain a better knowledge of physiology we better understand and more intelligently apply its suggestions for purifying and enriching our spiritual nature as well as for the conservation of our physical resources. Slowly but surely we are, in theory at least, recognizing and accepting

the laws of health so far as those laws affect mere corporal development; but we move more slowly toward admitting their still more important function in engendering intellectual vigor.

The perfectly healthy mind is very close to nature; it is nature; it takes thought at first hand, and its intuitions are wholesome, safe, and of elementary certainty, no matter how great the artificial surroundings. Why, indeed, should not a man grow up, face destiny, as the flower faces the sky, send forth the fragrance of health, bear the fruit of perfect maturity and swinging down the slope of autumn pass happily to his earthly end?

Some rich lives have shown us the possibility of a broad and happy way leading to high honors, world-wide fame, and great length of years. Men are living to-day (why not name Gladstone and Dr. Holmes?) who have demonstrated the value of optimism by more than four score healthful, happy, and amazingly fruitful years.

If we could keep our youth and health all of us would be optimists. It is when the glow of our bloom begins to fade and when we have broken the laws of health that the taint of pessimism begins to stir like black bile in our blood and sends its disorganizing and dispiriting influence through our souls. Happy-hearted old age is the topmost flower of all beauty, and it is in reality but late-lingering youth watered by persistent springs of optimism. What are Carlyle and Voltaire with their dyspepsias and their cynical pessimisms when compared with such hale and sane masters of cheerfulness, hopefulness, and sympathy as Tennyson, Gladstone, Holmes, and Whittier? Great genius those dark-lantern seers had; but who was made happier or healthier or better by their influence? A snarl at everything and everybody from Carlyle; and from Voltaire a scoff. Let us turn to the larger hearts of the sound and trustful men for our lessons.

Life has its reverses, its rainy days, its tragedies; but the larger fact is that success crowns well directed and persistent effort. Optimism, which is another name for health, sees this larger fact and works toward it

through reverses, rain, tragic accidents, and all, with faith in the end of the long run.

The moral of every comparison between optimism and pessimism grounds itself in the inestimable value of health as we see it in hearty and robust youth, and the conclusion cannot be escaped that youth is the period which must be prolonged to insure true happiness. To keep the petals of life's bloom bright and fresh to the line of four score and ten, where is the golden recipe? Certainly it is worth long looking for and the cost of much experiment; but the light already shining for us indicates that to take care of the body, to keep the soul pure, and to cultivate rational optimism are the largest elements of the problem. The highest peaks are above all clouds.

THE CONCENTRATION OF POPULATION.

THE concentration of population and the growth of great cities are comparatively modern phases of social development. They are not the least of the characteristics of the present industrial age. The story of the life of peoples and nations centers in and about the increase and movement of population.

In the United States the migrations of the increasing native population, swelled by the rising tide of foreign emigration, have followed a natural course. The vast landed area and abundant natural resources of the country have been the means of distributing the larger part of our population over the widely separated portions of the country lying between its extreme boundaries. The pioneer settler is no longer left to enjoy the sole possession of territory hitherto uninhabited. In his course there follow others, it may be by tens or thousands, and the period between the first settlement and the establishment of a community is scarcely to be mentioned. There was recently witnessed the spectacle of one hundred thousand persons rushing across the borders of the Cherokee Strip in a mad race for land. Before nightfall on the day of the opening of the new territory a large percentage of the one hundred thousand persons had staked off claims which became theirs by the priority right of possession. Thus an area which had previously been but sparsely populated became in a single day a community of many thousand inhabitants.

Along with the settlement of new and unoccupied territory whether by the constant migratory movement of the population or by a sudden influx of new settlers, there has been a gradual trend of population toward centers. Sir Charles Dilke, who advocates the formation of a great union of English speaking nations under one government, to be called the "Greater Britain," refers to the existence of a city in the United States which, in 1867, when he first visited the place, was an absolute desert, and which to-day is a city of more than 120,000 inhabitants. This is a fair example of the rapidity with which population has been concentrated in this country. Social evolution in the United States is in no way better evidenced than in our large aggregates of population, greater to-day than ever before. Of a total population of 62,622,250 more than eighteen million live in cities.

The causes which have contributed most to bring about this transition are the changing conditions of business and social life, the restlessness of individuals seeking larger fields for their active energies, and the antipathy to rural life and pursuits. "The cities drain the country," wrote Emerson in 1844, "of the best part of its population, and the flower of youth of both sexes goes into the towns." In addition to this Mr. James Bryce in his study of American life and institutions very aptly says: "Since the time when Emerson wrote, the western forests have been felled and the western prairies brought under the plow by the stalwart sons of New England and New York. But now again, and in the West hardly less than the East, the complaint goes up that native American men and women long for a city life, and would gladly leave tillage to the newcomers from Germany and Scandinavia."

When the American Constitution became an established fact there were thirteen cities on this continent having a population in excess of 5,000 and but one with 100,000 or more than 40,000 inhabitants. To-day a summary of the population of our cities according to the census of 1890 shows the following:

3,715 towns with 1,000 inhabitants each.									
94 cities with		8,000 and less than 10,000.							
138	"	"	10,000	"	"	"	"	15,000.	
92	"	"	15,000	"	"	"	"	25,000.	
66	"	"	25,000	"	"	"	"	50,000.	
30	"	"	50,000	"	"	"	"	100,000.	
21	"	"	100,000	"	"	"	"	400,000.	

In addition to this we may boast of three

cities of 400,000 and less than 450,000 inhabitants; one, Brooklyn, with 803,340; two, Chicago and Philadelphia, with a little more than one million each, and one, New York, with 1,515,301, the metropolis of the nation and the third largest city in the world. If there should be legislation passed in New York, as has been proposed, looking to the extension of the boundaries of the city of New York to include Brooklyn and other adjacent territory, the population of the "Greater New York" would be over 3,000,000. It would then take rank as the second largest city of the world, London being the first, with 4,231,431 inhabitants.

When the fathers of the republic provided a system of government for this union, 97 per cent of the population inhabited the country. In 1860 the population living in rural communities had decreased to 84 per cent. To-day less than 71 per cent of the total population of the country live outside city limits. Reversing this fact we are led to conclude that 29 per cent of the population of the United States make up the population of the cities.

The concentration of population and the extent to which it has been carried forward has produced a series of questions than which there are few more important rising for solution in our life as a people. It has developed first of all the tremendous problem of local government and administration which brings in its train a great number and variety of vital questions. Municipal revenues must be obtained, and systems of sanitation, public lighting, and water supply are made necessary.

To keep the administration of municipal government free from the stain of political corruption is in itself a problem which is agitating the public mind everywhere to-day. Again there is the question of rapid transit which centers chiefly about the life of the people who work. How are the men and women who work at points miles distant from their homes to get to their shops and places of business in the morning and be taken home at night? How are they moreover to obtain transportation at reasonable rates? There is again the tenement house problem, the question of the "slums," those plague spots of society, and that of poverty and wealth, contemporary conditions in the life of every community and aggravated into perplexing significance in the large centers where they exist side by side.

There are a multitude of questions arising from the increased density of our population and the list might be prolonged to much greater length. A study of the phenomena attendant upon this phase of our development will bring into certain recognition the fact that it is one of the most constant and far reaching of the many underlying forces which go to fashion the social life of the individual and the nation.

MENTAL TRAMPS.

In the material world "tramps" are outcasts; those who purposely belong to this class, who follow the life from choice as a regular profession, voluntarily put themselves in this relation toward the rest of mankind. But in the world of thought those holding positions precisely analogous, would take serious umbrage at being called by the same name. A disguised synonym must be sought out for them when it is necessary to define their position.

In the matter of external possessions sharp class distinctions are drawn. To make a practice of asking and receiving from others on whom one has no claim, things needed or desired, is to fix one's place in life far across the respectable side of the main dividing line. As to the mental acquirements of life, the same procedure is apparently, at least in the view of most people, not followed by the same results. Many rest content to take continually from the thought supply of others and ever to ask for more, without making an effort toward return. Note in a few instances how this works in society. There are those who are intent only on having "a good time." Something to please, to entertain, but which involves them in no personal responsibility is their desire. To prepare themselves in some definite way to give pleasure to others, to contribute their quota to the necessary fund of supplies, seems never to enter their thought. They often seek to screen themselves behind a false humility, disclaiming any power of really interesting others. Why should they expect such excuse to pass current? Suppose the tramp who begs from door to door should urge his lowly estimate of himself, his fear that he was really incapable of doing as it should be done any work whatever, would he be excused? And are not the two cases counterparts?

Another similarity is readily seen. In proportion as personal responsibility is blunted the critical spirit is whetted to a sharper edge. The persons hardest to suit are those who have longest and to the greatest extent depended upon others for their entertainment. They form the most exacting critics of those very persons upon whose bounty they rely. Anything which falls below the best is denounced and even the best is accepted without due appreciation. The initiated tramp disdainfully throws away the plain substantial food which is given him and relishes only the dainties which may find their way to his hand. And naught cares he for the expense and trouble involved in the preparation.

The following anomaly often occurs in society. Those people who would like to pass as belonging to the more thoughtful circles and who would reap the pleasures accruing therefrom, make no provision for a suitable thought apparel in which to array themselves. Their whole outfit consists of a strange medley gathered bit by bit here and there from others. No effort at adaptation even has been made as regards the incongruous collection. And yet the wearers seem utterly unconscious that other eyes can detect any inconsistency in their appearance. Were tramps ever blest with an aspiring turn of mind, they would also, doubtless, fail to perceive why their mode of dress would furnish sufficient reason for excluding them from polite circles.

In business life all things belong to him who purchases them. Preceding fabrication and exchange affect not one whit the final ownership. But any flaw in the title invalidates all claim. Title to thought possessions can be gained only by giving in exchange for them the currency acquired by previous mental effort. Emerson says, "Thought is the property of him who can entertain it." Failing of proper reception it never passes fully into possession, at least into the list of possessions to which any value attaches. It may be represented in such cases by prejudice, but prejudices are the discarded garments of the advocates of thought, begged by those who lack the wherewithal to purchase better apparel.

It is easy to imagine the derision and scorn which would be meted out among professional tramps to one of their own number who should deliberately decide to mend his

ways and henceforth earn all of his own requirements. To him it would seem the bitter price of all reforms which he would have to pay for his noble ambition. But, once put into practice, how paltry afterwards would appear the cost as compared with the reward. Many in different classes of social life who have been in the habit of accepting their opinions and molding their conduct from others, often feel moved to change their course and become independent, but hesitate for lack of moral courage. How short-sighted such hesitation! The joy springing from the true possession of thought would so far outweigh the mere holding of prejudices, as to cause to sink into insignificance the effort required for the change.

Another thing is true, too. The slightest manifestation of a desire to reform wins to the side of those evincing it, from the ranks they would join, strong helpers who are glad to give their aid. Under such circumstances to seek out and follow the leadership of those competent to guide is a high privilege far removed from that aimless following of others which is mere sycophancy. That discipleship which leads one on "to give a reason for the faith that is in him" is the noblest of callings. Those who, lacking all positive opinions of their own, will put themselves under no training which would enable them to establish such opinions, must necessarily continue to lead unsettled lives.

Evidences of this are seen in those persons who, wishing to be classed among churchgoers, yet make choice of no church home and wander aimlessly from one denomination to another. Established nowhere and to be relied upon for nothing they are a positive loss to religious communities, and, far worse than this, are a total loss to themselves.

Desultory readers also furnish other instances of mental tramps. With no definite object in view they pass from subject to subject and from book to book, gathering a heterogeneous mass of ideas which can never be fashioned into anything like a consistent garb of thought. A little judicious assistance would remedy all of this. With the help of a course of reading such as is marked out in the C. L. S. C., and which they could so easily obtain, the whole trend of their lives might be changed.

But why multiply instances? The same analogies would apply to all who indifferently accept and follow, as they happen to be

handed down to them, methods of deportment, of dress, of belief, of action. We are all apt to hug delusions, but beneath them the plain truth remains, no matter how we may try to disguise it. The physical and the intellectual worlds are so interblended that the one is as the shadow of the other, or,

rather, the one is the counterpart of the other. In spite of all illusion or assumption the plain truth stands out equally apparent in both realms. Do not let us deceive ourselves. Tramps are always tramps whether found in the world of things or in the world of thought.

EDITOR'S NOTE-BOOK.

THE conviction of John Y. McKane the notorious "boss" of Gravesend, Long Island, after a trial which excited widespread interest, demonstrates with certainty the tremendous power of public sentiment when it is provoked into action. For twelve years McKane was the supreme ruler of the town of Gravesend. In law and politics he was dictator. As it suited the pleasure of the "boss" the town of Gravesend returned Democratic or Republican majorities in each succeeding election. As a precaution against fraud the law was invoked at the election last November and registry lists of voters in Gravesend demanded of McKane. When this was refused, the court sought to place authorized watchers at the polls, but to no purpose. The officers sent by the court to Gravesend to prevent fraud were met with the assertion from McKane, "Injunctions don't go here," and at the time they did not. The officers were assaulted and thrown into jail on trumped up charges and the election proceeded as McKane directed. The political methods pursued by McKane are evidenced in the election returns, which show that in one voting precinct having a population of 1,400, including men, women, and children, there were 1,512 votes cast. The audacity and bravado of the man never left him, even when on the witness stand his testimony took the form of the most glaring contradictions. McKane's conviction by a jury of his fellow-citizens and the sentence of the court, six years at hard labor in Sing-Sing prison, where he is already at work, will be approved everywhere by all true friends of good government and honest politics.

No part of the American system of college government is apparently so weak as that which has to do with the maintenance of discipline among undergraduate students. Within the month the country has been treated to reports, more or less highly

colored no doubt, but all of them having a foundation in fact, of hazing and other disturbances of a threatening character in five colleges. There are probably others to be heard from. At Cornell University the sophomores attempted to end a freshman banquet by an ingenious method of conducting chlorine gas into the banquet hall. The freshmen were forced to leave the room, the majority of them being severely affected by the noxious fumes. The tragic end of the affair came in the death of an aged colored woman who was serving as cook in the establishment, caused by the inhalation of the deadly gas. There is little doubt but that the Cornell sophomores thought to play a mischievous trick on the lower classmen. It may be also that they did not think of the tragic possibilities involved in the manufacture and introduction of chlorine gas into an inhabited room, the deadly effects of which might not have been known to the perpetrators. In any case they should be brought to justice. College boys who offend the law are in no wise entitled to greater consideration than other classes of persons who do wrong. Some kind of discipline is sorely needed in our colleges to-day which will curb the thoughtless as well as the few vicious temperaments to be found in every institution. Meanwhile the law perhaps will furnish several wholesome examples.

THE retirement of Wm. E. Gladstone from public life removes from the stage of political action that incomparable leader and statesman whose personality has dominated the political life of the British Empire, and notably influenced for more than a generation the politics of Europe and the English speaking nations which encircle the globe. Mr. Gladstone is now eighty-four years old and his withdrawal from active public life was enforced by the weight of years and the cruel infirmities to which old age is heir, in this

case an affection of the sight being a perilous affliction. While he relinquished the premiership and ceased to be the active leader of the progressive elements in English politics it is expected that he will retain his seat in the House of Commons and participate in the counsels of his party. The political importance of the step taken by Mr. Gladstone is tremendous. It is doubtful if his successor or any other who might have been selected to represent the government can measure up to the Gladstonian ideal, carry forward with the same success his many public policies, especially that of Home Rule, and unite in their support the discordant political elements which on the whole Gladstone welded together and maintained in harmonious accord. In his last speech before the Commons as premier he bequeathed the vital issue of political parties, in England, "the mending or ending of the House of Lords." Standing on the verge of a new century he sounded the political battle cry of the future in England when he said referring to the outcome of the issue relating to the hereditary chamber: "That controversy, once raised, must go forward to its settlement." Thus did the Great Commoner fearlessly point the way to political freedom in England, the accomplishment and results of which it is to be hoped will be forthcoming in this closing period of his well-rounded life.

THE wreck of the famous United States sloop of war, *Kearsarge*, brought to an end the career of a historic ship. The *Kearsarge* sailed from Port-au-Prince, Hayti, on January 30, for Bluefields, Nicaragua, her destination having been selected with a view to the protection of American interests during the Honduras revolution. She was wrecked on Roncador reef in the Caribbean Sea about two hundred miles from the coast of Central America. The crew of the ship numbering two hundred sailors and marines were rescued without the loss of a single life. The *Kearsarge* was built in 1861 and shortly after given the special commission to engage with the Confederate Cruiser *Alabama* and if possible sink her. The *Alabama* had been fitted up in England and for two years successfully followed the single course for which she was designed, the destruction of the merchant marine of the United States, then the largest in the world. On June 19, 1864, the *Kearsarge* engaged with the *Alabama* near Cherbourg, off the coast of

France, and succeeded in sinking her after a sharp combat. The *Kearsarge* was the most historic survivor of the old navy. She was looked upon as a national treasure, and kept in active service mainly on account of her notable record.

EMINENCE in almost any field of life's activities is not without its annoyances. Not the least of the penalties imposed upon those who have won distinction is that of furnishing autographs to any one who may apply. Some people whose autographs are sought ignore the intrusion of the public upon their time and strength, many respond reluctantly to the demands made upon them, while yet others so arrange that those who dance must pay the fiddler. It is said that Edward Eggleston used to feel compunctions about neglecting to answer requests for autographs when stamps were enclosed until he remarked his predicament to James Russell Lowell. Lowell, who had experienced the same feeling himself, said, "I asked Emerson what he did about autograph letters and he replied: 'They are my main dependence for postage stamps.' After that," said Lowell, "I was demoralized." Miss Ellen Terry, who with Henry Irving is one of the chief exponents of the highest dramatic art in England, and in the world for that matter, has cleverly planned to make the autograph hunter pay his way. She will grant her autograph only in exchange for a small subscription to her favorite hospital. Inasmuch as her autograph is much sought for it is not unlikely that the plan is quite remunerative and that to a worthy institution.

CONTEMPORARY with the publication of Mr. Barnard's article on "Pawnshops and Small Borrowers" the experience of other countries than our own with this question is worthy of note. In China the needs of the small borrower were recognized centuries ago and loaning companies or individuals have under the sanction of the government advanced small sums on personal effects at rates that range from three to five per cent only. In Europe the *Mont de Piété* takes the place of the pawnbroker. The first *Mont de Piété* was believed to have been established in the latter part of the fifteenth century at Perugia. The *Mont de Piété* of Paris was first opened in 1778. It was closed during the Revolution, but the exactions of the money lenders were so severe that it was reopened in 1803. In 1873

the interest rate was fixed at five per cent. These French loaning institutions are managed by committees and they do a very large business and at a profit. The loans reach many millions of francs every year and the small borrower is afforded every reasonable accommodation at the very lowest possible rates and under every proper protection. Similar institutions exist in Holland, Belgium, and Germany where they do a vast amount of good by enabling the public to secure small loans easily, safely, and cheaply. In Germany the rate varies from 8 to 12 per cent and the loans range from \$2 to \$150. It is interesting to note in this connection that a bill is now before the New York State Legislature looking to the incorporation of the Provident Loan Society of New York. The object of the bill is to legalize the existence of pawn broking agencies for the benefit of the poor, the petitioners and projectors of the plan being among the most distinguished and charitably inclined citizens of New York. The bill deserves to become a law without delay or opposition.

THE new commercial treaty between Germany and Russia which was ratified within the month bears evidence of hopeful conditions in the shifting relations of several European nations. A continuation of the strained commercial relations which have prevailed between the two countries for so long, would have induced a commercial war between Germany and Russia with the not improbable development of actual military war. The new treaty restores commercial peace and in a large measure guarantees a continuance of friendly relations in the future. Following so closely upon the tacit alliance between France and Russia and the demoralization of the finances in Italy which has made that nation very much of a weakling in the Triple Alliance, the new treaty augurs well for the future. There is something of a coincidence in the fact that the balance of power in Europe, dissipated for a time by the ill fortunes of Italy and the apparent mutual interests of France and Russia, should be restored by an extension of treaty relations between the two empires in accordance with Prince Bismarck's former policy and at the very time of his reconciliation with the emperor. Germany itself will benefit by the new treaty. As for France, whose effulgent overtures Russia has met only with courtesy, the situation assumes new interest.

It is the opinion of a distinguished scientific expert which Dr. S. Weir Mitchell gives when he says nervousness is the national disease of America. In some of the busy centers, says Dr. Mitchell, the tables of mortality show that the proportion of nerve deaths has multiplied more than twenty times in the last forty years and that now the nerve deaths number more than one fourth of all the deaths recorded. This frightful loss of life occurs mainly among young people of both sexes. In the same proportion that the congestion of population has taken place the more serious nervous diseases are said to prevail. The two enemies most conducive to the increase of this characteristic malady of the American nation are set forth pointedly as the "Dollar Devil" and the "School Fiend." As for the former the heartless commercialism of the present day is charged with inducing what physicians term cerebral exhaustion. The American male goes into business too young and straightway consumes his vital energy. As for the School Fiend Dr. Mitchell says the Flower of American Womanhood is wilted by overculture before it comes fully into bloom. The startling assertion is made by Dr. Mitchell, and it will be difficult to disprove, that as much domestic unhappiness is caused in America by nervousness among women as by dram drinking among men.

AFTER three years, what appeared in the beginning a stupendous experiment has reached a successful development. The great cataract of Niagara is harnessed and her unrevealed energies placed at the disposal of the industrial world. A tunnel has been constructed which will turn the great water supply into horse power and render it accessible at distant points in the form of electricity. The tunnel, which is 7,000 feet long and equipped with various engineering devices, is expected to generate 100,000 horse power. From 200 to 1,500 men have been engaged in its construction for three years and the cost of the enterprise to date is between three and four million dollars. This however is but the beginning of the utilization of the power of the great cataract. Plans are already making for the construction of another tunnel on the American side and two more on the Canadian side. As to the capacity of the combined plant and cost of the motive power there seems to be but little doubt. The four tunnels when completed will, in the opinion of experts, produce 450,000 horse

power, within 50,000 of the whole amount used by the state of New York. The possibilities of the enterprise are almost infinite when it is remembered that the utilization of the water at hand by the construction of more tunnels than are now proposed would result in producing horse power sufficient to supply all the Middle States. Electrical experts believe the cost of power will be about \$15 per horse power delivered at any point in the state of New York which is about half the cost of steam power. The development of the business will attract the interest and attention of people everywhere, especially during the trial period of the next twelve months.

THE matter of divorce is assuming large proportions in this country and any comparison of our divorce statistics with those of other countries is simply appalling. In Ireland there is one divorce to every ten thousand marriages, there are ten in France, thirteen in England, fourteen in Russia, twenty-eight in Italy, forty-one in Australia, fifty-four in Belgium, and one hundred forty-eight in Prussian Germany. In the United States there are more divorces granted than all the rest of the world combined. The record goes beyond twenty-five thousand annually and the number is rapidly increasing. The increase in the number of divorces granted in the United States in the twenty years ending in 1886 was fifty per cent. If the same percentage of increase in the number of divorces granted should continue indefinitely, at the end of fifty years about one fourth of all marriages in this country would be annulled by divorce and one hundred years from now fully one half of all marriages would be terminated in this way. Obviously this is a growing evil. The enactment of laws which are more uniform and which will place severe restrictions upon the growth of the divorce trade will undoubtedly work much good. The real remedy however must come through the moral uplift of the nation and the acquirement of an individual spirit which will combat the growth of this pernicious business, for it has already assumed that status.

THE *Sun* of New York has recently indulged in a discussion relating to the leadership of men's fashions in that city. If it correctly presents the consensus of opinion on this momentous question men's fashions come from London, where the styles in dress for many nations are set by the Prince of Wales.

The fact that the well-dressed men in New York are imitating English styles has developed the opportunity, not to say necessity, for an American who can successfully lead in these matters. The first step for the man who would lead in the matter of dress is to learn what not to wear. In the opinion of the gentlemen who have been consulted the arbiter of fashion will have his hats made to order, in the way of shoes he will wear buttoned kid boots ordinarily, buttoned patent leathers in the afternoon and probably low patent leathers in the evening. Another "settled principle of good dressing" is that which compels a man to wear his collar and cuffs attached to his shirts. Again he must not think of such eccentricities as fancy waistcoats, "ready made neckties," or laced patent leathers. Altogether the discussion was a cleverly devised scheme for amusing people. Its chief value however will probably accrue to the enterprising newspaper in the way of an increase in free advertising.

AMONG the many laws passed by state Legislatures during the last year none are more worthy of public approval than those looking to an improvement in the condition of labor. In Illinois the new factory law restricts the labor of women to eight hours a day, and the employment of children under fourteen in any kind of manufacturing is made a misdemeanor. In Minnesota it is made unlawful to employ children more than ten hours a day in a factory or store and the question of early and late hours is met by prohibiting their employment in any business outside the family before seven o'clock in the morning or after six o'clock in the evening. Children in Indiana under fourteen cannot now be engaged to labor in the manufacture of iron and steel, nails, metals, machinery, or tobacco, in all other industries the labor of children under this age is limited to eight hours a day. A most important measure is that enacted into law in California, Idaho, Illinois, Indiana, and Missouri, which justly makes it unlawful for employers to discharge their employees for joining labor unions or to coerce employees into accepting as a condition of employment nonmembership in labor organizations. These are but few of the labor laws recently passed and they are by no means all that could be desired, but they indicate a growing appreciation on the part of legislators and the people of the justice of many of the claims of our working population.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR APRIL.

OUTLINE OF REQUIRED READING.

First week (ending April 7).

"Classic Latin Course in English." Chapter VI. to page 117.

"Song and Legend from the Middle Ages." From page 37 to page 54.

In THE CHAUTAUQUAN:

"Village Life in Mexico."

"Economic Effects of Changes of Fashion."

Sunday Reading for April 1.

Second week (ending April 14).

"Classic Latin Course in English." Finish Chapter VI.

"Song and Legend from the Middle Ages." To page 68.

In THE CHAUTAUQUAN:

"The Fasci dei Lavoratori and the Situation in Sicily."

Sunday Reading for April 8.

Third week (ending April 21).

"Classic Latin Course in English." Chapter VII.

"Song and Legend from the Middle Ages." To page 78.

In THE CHAUTAUQUAN:

"Debate and Composition."

Sunday Reading for April 15.

Fourth week (ending April 28).

"Classic Latin Course in English." Chapter VIII.

"Song and Legend from the Middle Ages." To page 98.

In THE CHAUTAUQUAN:

"What is Anthropology?"

Sunday Reading for April 22.

Fifth Week (ending May 5).

"Classic Latin Course in English." Chapter IX.

"Song and Legend from the Middle Ages." To page 112.

In THE CHAUTAUQUAN:

"Ideas and Tendencies of Modern Italy."

Sunday Reading for April 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Paper—Outline history of Mexico.
2. A study—Definitions and original illustrations of all the kinds of literature men-

tioned in the week's reading in "Song and Legend from the Middle Ages."

Reading—"In the Days when Jove Reigned."*

Table Talk—The spring fashions.

4. Debate—Resolved: That it is a public duty to supply workmen with opportunities for obtaining a general mechanical training in order to protect them against losses occurring from changes of fashion which may destroy the only branch of work with which they are acquainted.
- 5.*

VIRGIL, DAY—APRIL, 13.

"O divine poet, thy poetry is as charming to our ear as sleep to the weary swain, as to the feverish traveler, the crystal stream with which he quenches thirst."

—Virgil.

1. Table Talk—Virgil's life and character.
2. Stories from the *Æneid* not given in the "Classic Latin Course in English."—Pallas and Evander, Nisus and Euryalus.
3. Paper—Virgil in tradition, as a magician and conjuror.—Custom of fortune telling by the *Sortes Virgilianæ* (the opening of the *Æneid* at random and touching at random some line or lines which were looked upon as an oracular response).
4. Reading—"Ancient Spanish Ballads,"*
5. A game—Write on slips of paper the names of characters mentioned in Virgil's writings—these names may be restricted to those mentioned in the text-book used, or not.—A slip is to be pinned on the back of each person present and each one must find out by questioning others (who, of course, look at the slip on the back), who the character is. The question, Who am I? can be answered by giving some leading trait or circumstance connected with the character, but care must be taken not to make the reply too plain. All sorts of questions are fair. As soon as guessed the slip is taken from the back and pinned on the front and a new slip takes its former place. The game is to get the most slips pinned in front.

THIRD WEEK.

1. Paper—Outline history of Sicily.
2. A literary study—Religious legends of the Northmen.
3. Reading—"A Scandinavian Myth."*

* See *The Library Table*, page 118.

4. Character study—Hannibal.
5. Debate—Question: Do the benefits to be derived from argument (or debate) justify running the risk of contracting the evils also attendant upon it?

FOURTH WEEK.

1. Contrasted character studies, Agrippina and Octavia.
2. Paper—An outline prose story of the Nibelungen.
3. Reading—"Nero's Incendiary Song."*
4. Table Talk—The practical benefits derived

* See *The Library Table*, page 118.

from a knowledge of anthropology.

5. Questions from *The Question Table*.

FIFTH WEEK.

1. Paper—Conspicuous instances of famous writers who borrowed from the literary productions of others.
2. An original romance beginning, "Once upon a time."
3. *Questions and Answers* from THE CHAUTAUQUAN.
4. Table Talk—News of the month.
5. Debate—Resolved: That the English House of Lords ought to be abolished.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR APRIL.

"CLASSIC LATIN COURSE IN ENGLISH."

P. 91. "Il'i-ad."—"Æneid" [ē-nē'id].—*Odyssey* [od'is-sy].

P. 92. "Distich" [dis'tik]. Greek, *dis*, twice, *stichos*, a row, a verse. Two poetic lines making complete sense.

P. 93. "Bucolics" [bū-kol'iks].

P. 94. Dac-tyl'ic hex-ām'e-ter. "Verse—and it must be remembered that verse in poetry means a line—consisting of six feet or measures or meters (hexameter, Greek, *hex*, six, *metron*, measure), each foot or measure of which is composed of a dactyl, that is of three syllables, the first long (or accented), the second and third short (or unaccented). The word dactyl is derived from the Greek word for finger and is thought to have been so called because like a finger it comprises one long and two short members. The following verse is an example of dactylic hexameter:

Time, thou art | ever in | motion, on | wheels of the |
days, years, and | ages.

Dactylic verse is seldom perfectly regular. The first four feet may be either dactyls or spondee—the latter being a foot of two long syllables—the fifth must be a dactyl and the sixth a spondee. An example of this irregularity is seen in the following line:

Where is the | thatch-roofed | village, the | home of
A- | cadian | farmers,

in which the second foot is composed of two long syllables. The difference between a long syllable as used in Latin and a modern accented syllable is shown in the words farmers and ages forming the last measure of both lines; both as used in the lines are long but both are not accented.

"Sibyl." One of a class of women thought

to be in possession of special powers of prophecy or divination. Different writers mention from one to twelve sibyls but the number commonly reckoned is ten, among whom is the Cumæan Sibyl [see note page 105 of THE CHAUTAUQUAN for October, 1893].

P. 95. "Tam'a-risk." The name of an ornamental shrub related to the pink family. The common tamarisk grows abundantly on the Mediterranean and Atlantic coasts of Europe.

"Lucina." The goddess who was supposed to preside at the birth of children.

P. 96. "Ti'phys." The pilot of the Argonauts.

"Argo." The ship in which Jason and his band, the Argonauts, went in search of the golden fleece. Nephele, the discarded wife of Athamas king of Thessaly, feared danger to her two children from their stepmother. Mercury gave her a ram with golden fleece, and she placed the two children upon it, trusting that it would bear them to a place of safety. The ram sprang into the air and directed his course toward the east. When crossing the strait between Europe and Asia, Helle, the girl, fell off and was drowned in that part of the sea called, after her, Hellespont (now the Dardanelles). The boy, Phryxus, was landed safely in Colchis where he sacrificed the ram to Jupiter and gave the fleece to Æetes the king, who placed it in a consecrated grove under the care of a sleepless dragon. The kingdom of Thessaly had been surrendered by Æson to his brother Pelias to hold until Jason the son of Æson should be of age. When Jason demanded the crown, his uncle suggested to him the glorious adventure of going in search of the golden fleece and bringing it back, thinking he

would be killed in the endeavor. Jason formed a band of bold youths and went on the expedition which was a prosperous one, and, returning, was given his rightful place.

"Orpheus." A mythological poet who could move even inanimate things by his music. He was the son of the god Apollo and the muse of epic poetry, Calliope.

"Linus." A legendary musician of Argos, the son of Apollo and Psamanthe.

"Pan." The god of the woods and fields, of flocks and shepherds. He was fond of music and invented the shepherd's pipe which he himself played.

P. 97. "I-am'bic pen-tam'e-ters." Verses containing five feet in which each foot is an i-am'bus, that is, it is composed of a short syllable followed by a long one, as shown below in the lines which form the beginning of the selection on page 98 of this book.

What makes | a plen- | teous har- | vest, when | to turn
The fruit- | ful soil, | and when | to sow | the corn.

"Alexandrines." Regular iambic hexameters. The ninth line on page 99 and the last line of the first paragraph on same page are Alexandrines. Note also that the first three lines on this page and the last three lines of the first paragraph on the page form triplets.

P. 98. "Mæ-cē'nas." A Roman statesman to whom Virgil was indebted for the restoration of his property which the soldiers of Octavius had seized.

"Cē'res." The goddess of agriculture.

"Thou whose trident" etc. The reference is to Neptune the sea god.

"Thou for whom the Cean shore," etc. Aristæus, the son of Apollo, the protector of herds and flocks.

"Pallas." Pallas Athena or Minerva, who produced the olive tree for Athens.

"The founder of the plow," etc. Trip-tol'e-mus.

"Thou whose hands the shroud-like cypress," etc. Sylvanus.

"Fasces." In Roman antiquity bundles of rods with an ax tied in the center which were carried as a badge of power by the high Roman officers.

"Tē'thys." The wife of Oceanus and the mother of the nymphs.

"The Balance," "the Scorpion," and "the Maid" are all names of constellations in the heavens, the last one being more commonly called Virgo.

P. 100. "Thau'má-tár-gy." Greek, *thauma*, wonder, *ergon*, work. The art of working wonders, magic.

P. 101. "Tit'-y-rus." A shepherd.

P. 102. "Amerced." Punished.

P. 104. Æ o'-lus. The god of the winds.

"Juno." In the Trojan war Juno, the goddess, threw all her influence on the side of the Greeks.

P. 105. "Sim'o-is." A river.

"The South." The south wind.

"Eurus." The east wind.

P. 106. "I-lí'-o-neus," and "Il-i-δ'ne-us" are both correct pronunciations, but the meter in this case requires the first one given.

P. 107. "Scylla" [sil'la]. A sea nymph changed by Circe to a monster having six heads upon long necks. She dwelt in a cave on the strait of Messina opposite the home of another monster Charybdis. Whenever a vessel came near her abode she protruded her heads to snatch and devour any prey within reach. In trying to avoid her, mariners were in danger of sailing too near the other side and thus falling into the power of Charybdis.

"Cy'clops." A rude race of one-eyed giants, the chief being Polyphemus.

"Har-pal'y-ce." A Thracian princess who had been trained up in all manly exercises, and was so swift a runner that no horse could overtake her.

P. 111. "Acidalian." Cupid's mother, Venus, is so called from a spring near Or-chom'e-nus, in Bœotia, where her attendants, the Graces, bathed.

"Sy-chæ'us." The husband of Dido, who had been long dead.

"Arc-tu'rus." The name of a constellation.

"Hy'ads." A cluster of stars in the constellation of Taurus. When rising simultaneously with the sun, they are said to predict rain.

P. 113. "Pal-lā'di-um." A sacred statue of Pallas Athena which was said to have fallen from heaven into Troy, where it was placed in a temple built for it. It was prophesied that Troy could never be taken as long as this Palladium remained within its walls. Ulysses and Diomedes, son of Tydeus, disguised themselves one night, entered the city, and succeeded in carrying off the image.

P. 115. "Pelides' youthful heir." The word Pelides means the son of Peleus, Achilles. And Achilles' son, the one to whom reference is made, is Ne-op-tol'e-mus, or Pyrrhus, the one who in the battle to follow kills Priam.

P. 116. "Nunc dimittis." Latin. Now dismiss, or now release, or now lettest thou [thy servant] depart.

P. 120. "Dis." Another name for Pluto, the god of Hades.

P. 121. "Phlegethon" [flēj'e-thon]. A river of fire in the lower world.

"Or'cus." Another name for Hades.

"Tartarus." A deep gulf in Hades where the worst spirits were punished.—"Acheron" [ak'e-ron]. A river.—"Co-cy'tus." A river, tributary to the Acheron.

P. 124. "Cerberus" [ser'be-rus]. The monster, in form like a three-headed dog, that guarded the entrance to Pluto's realm.

"Minos." One of the judges of Hades. In life he was the king of Crete.

P. 125. "Marpesian." A fine marble taken from Mt. Marpessa in the island of Paros.

P. 126. "Deiphobus." A son of Priam.

"Hec'a-te." The meter in this line demands it be pronounced Hec'ate. The queen of Hades.

P. 127. "Rhadamanthus" [rad-a-man'thus]. A brother of Minos who was associated with him as judge in Hades.

"Ti-siph'o-ne." The name of one of the three Furies.

"Hydra." A monstrous serpent.

"A-lō'e-us." One of the sons of Neptune. His two giant sons were killed by Apollo.

"Sal-mō'ne-us." The son of Æolus. He commanded that sacrifice should be offered to him as the equal of Jupiter, and for this act Jupiter held him with a thunderbolt.

P. 128. "Levin-bolt." Lightning bolt.

"Tit'y-os." A giant whose body covered nine acres of ground. For an insult offered to Diana he was killed by Apollo and chained to a rock while a vulture fed upon his liver, thus causing him to suffer the same fate as did Prometheus.

"Pi-ri'h'o-us" and "Ix'i-on" were kings of the Lapiths, a mythical race of Thessaly. The former was punished as described for aspiring to marry a daughter of Jupiter; and the latter because he refused to pay to the father of his bride, Dia, the sum of money he had promised for her hand and then slew the father for demanding the money.

P. 129. "The'se-us." The legendary hero of Athens. He carried off Helen of Troy, and forgot to hoist over his vessel on his return from Crete, after having killed the monster Minotaur, the white flag which was to tell his father of his safety, the lack of which caused the father's death from grief. For these and other sins he was doomed to suffer in Hades.

P. 129. "Phle'gy-as." A son of Mars who in an angry moment had set fire to the temple of Apollo and was condemned to punishment in the lower world.

"Teu'cer." The first of the Trojan kings.

"Ilius." Grandson of Teucer; the founder of Ilium.—"As-sar'a-cus." Brother of Ilius, and grandfather of Anchises.—Dardanus was the son-in-law of Teucer.

P. 130. "E-rid'a-mus." A river.

"Mu-sæ'us." A supposed son of Orpheus, author of several poetic works.

P. 131. "Lē'the." The river of forgetfulness.

"Garamant." The most southern city of northern Africa known to the ancients.

P. 134. "Al-ci'des." Another name for Hercules.

P. 136. "Feretrian." Feretrius was a surname of Jupiter, indicating that he was the subduer of enemies; hence the spoils taken in war were dedicated to him under this name. The word is from the Latin verb meaning to strike.

P. 140. "Quadrupedante," etc. The words just preceding are needed to complete the sentence. With those added the translation is, ("A shout arises and in united band) the hoof shakes the dusty plain with the sound of the coursers' tramp," or, more literally, with the galloping sound.

P. 150. "Vinegar poured on the heated rocks." This story is not generally credited. Polybius, who wrote a history of the same war, is silent concerning it.

P. 151. "Xenophon." A Greek who accompanied Cyrus the Younger in his expedition against the Persian king and wrote the famous account of the Retreat of the Ten Thousand in his work called the "A-nab'a-sis."

P. 153. "Fe-rō'ni-a." The goddess of groves and freedmen; also goddess of commerce.

P. 164. "Hūs'tings." A council, a court, a tribunal; a temporary platform from which electioneering speeches are made.

P. 175. "Claude Lorraine." (1600-1682.) An Italian painter, whose landscapes are full of brilliant effect. Sunrise and sunset views were favorite subjects with him.—"Salvator Rosa." (1615-1673.) Also an Italian painter of landscapes chiefly, but he delighted in gloomy effects, powerful contrasts, and romantic forms.—"Titian" [tish'an]. (1477-1576.) An Italian figure painter chiefly, whose works were remarkable for "serene beauty of form and expression and a representation of life realizing the glorification of earthly existence."—"Rembrandt." (1607-1669.) A Dutch figure painter. He held "that the imitation of vulgar nature was preferable to the cultivation of ideal beauty."

P. 177. "A counterfeit Nero." There were conflicting reports of the death of Nero and several pretenders arose.

P. 185. "Silana." The divorced wife of Caius Silius. She had been a great friend of Agrippina but had quarreled with her and sought revenge by accusing her of intending to marry Plautus and place him on the throne instead of Nero.

P. 186. "*Facilis descensus.*" Latin. It is easy to descend; literally, easy descent.

P. 196. "Corbulo." A distinguished general who carried successful campaigns against the Parthians. Nero became jealous of him. Disguising this however, he invited Corbulo to Corinth, but when the latter reached this place he was told he had been condemned to die. He instantly plunged his sword into his breast exclaiming, "Well deserved."

P. 200. "Marie Antoinette." (1755-1793.) The wife of Louis XVI. of France. She was executed during the French Revolution.

P. 215. "Thrasea." A Roman senator and philosopher.

P. 234. "Didrachms" [dī'drams]. Silver coins of ancient Greece, of about the value of two drachmas. A drachma was worth about twenty cents.

"Talent." A denomination of money variously estimated as equal to from \$1,700 to \$2,000.

P. 237. "Ep-i-cū're-an-ism." The system of philosophy established by Epicurus, holding that the pursuit of pleasure is the supreme good of life.

"SONG AND LEGEND FROM THE MIDDLE AGES."

P. 37. "Fableaux" [fā-blē-ō].

P. 38. "Pā'ter nōs-ter." The Lord's prayer, so called on account of the first two words in the Latin version, which mean, "Our Father."

P. 39. "Raught." An obsolete form of reached.

"Al'gātes." At any rate, notwithstanding.

"Eftsoons." Speedily, at once.

P. 43. "Aucassin" [ō-kās-san].—"Nicolette" [ne-ko-let'].—

"Blee. An Anglo-Saxon derivative. Color, hue.

P. 44. "Hauberk" [hə'berk]. A piece of armor which was originally intended as a protection for the neck and shoulders, but which became lengthened until it formed a coat of mail reaching even to the ankles.

P. 45. "Vermeil" [ver'mil]. Vermilion, a bright beautiful red.

P. 47. "Fere." Mate, spouse.

P. 48. "Hom'i-lies." From a Greek word meaning an assembly, which is itself compounded of two words, which mean, the same, and crowd. Discourses or sermons to be delivered to an audience. A collection of religious discourses.

"Didactic." A Greek derivative, from the verb meaning to teach. Instructive.

P. 51. "Uncouthly." The meaning given to this Anglo-Saxon word at the foot of the page in the text-book is the first one found in the dic-

tionaries, though the common usage of the word makes it seem strange. The definitions run as follows, Not known, unusual, rare; hence, elegant, beautiful; and then strange, awkward, etc. Notice the word, couthly, used in the first line on page 54.

P. 55. "Chansons de Geste" [shān'sōn deh jest] songs of exploits, romances of chivalry dealing with the deeds of heroes.

P. 56. "*El Conde Lucanor.*" Count Lucanor.

P. 57. "Freebooter." A robber, a plunderer.

"Guerrilla." A Spanish word meaning a partisan, or a war of partisans. An individual member of a band of warriors carrying on an irregular warfare by means of surprises and raids.

P. 58. "Chiromantic" [kī-rō-man'tik.] The Greek word for hand is *cheir*, and that for divination is *manteia*, and this derivation readily explains the noun chiromancy and the adjective derived from it which is given above. Pertaining to the art or practice of foretelling the future by inspecting the lines of the hand; palmistry.

"Cortes" [kor'tes]. The legislative assembly in Spain.

P. 59. "Mū-dar'ra." A prince who murdered his Uncle Rodrigo to avenge the death of his seven half brothers. The story runs as follows: Lara, a Castalian hero, had seven sons. His brother Rodrigo invited these seven nephews of his to be present at his marriage to a Moorish lady. At the feast a fray occurred during which one of the nephews killed a Moor. The bride demanded vengeance, and to satisfy her the uncle caused the seven boys to be put to death. The father, Lara, had married for his second wife a Moorish princess who was the mother of Mudarra, and when this son was grown he slew the uncle Rodrigo.

"Claymore." A long two-handed sword.

P. 60. "Medusa." The chief of the Gorgons, whose head, from which grew snakes instead of hair and which turned every one who looked upon her into stone, was cut off by the hero Perseus.

P. 61. "Soye." French *soie*. Silk.

P. 62. "Bavieca" [bā-ve-ā'kā]. The name of the Cid's horse.

P. 63. "Minivere." More commonly spelled min'iver. A kind of fur.

P. 68. "Nibelungs" [nē'be-lungs]. A mythical royal race, descendants of a king of Norway whose name was Nibelung.

"Tentonic." Pertaining to the Teutons or ancient Germans.

"Cos-mog'o-ny." *Kosmos* is the Greek word

for world. This word derived from it is defined as the creation of the world or universe, or as a theory or account of such creation.

"O-din'ic." Pertaining to Odin, the chief god of the Scandinavians.

P. 71. "Hrym" [rim].

"Jor'mun-gan-der." Earth's monster. The great serpent that "used to lie at the root of the celestial ash till All-Fader [Odin] cast it into the ocean; it then grew so large that in time it encompassed the whole world and was forever biting its own tail."

P. 75. "Leasing." Telling falsehoods, falsity.

P. 78. "Minnesinger." German, *minne*, love, *singen*, to sing. One who sings of love. One of a class of German lyric poets, so called because love was their chief theme.

P. 82. "Pu'is-sant." Powerful.

P. 83. "Kriemhild" [krēm'hilt].

P. 85. "Trains." Stratagems, artifices, wiles.

P. 88. "Sumpters." Pack horses.

P. 89. "Ure' oxen." A kind of wild bull described by Cæsar. They were something like the aurochs.

P. 91. "Balmung." The sword of Siegfried.

P. 98. "Dreariehead." Dreariness, gloominess.

P. 101. "Malison." Malediction.

P. 102. "Byre." A cow house.

P. 104. "Aue" [ow]. — "Eschenbach" [esh'en-bāk]. — "Of'ter-ding-en." — "Vogelweide" [fo-gel-vi'de].

"Meistersingers" [mis'ter sing-ers]. Master-singers.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"CLASSIC LATIN COURSE IN ENGLISH."

1. Q. How came the designation of "the Mantuan" to be applied to Virgil? A. From Mantua, the city in Italy near which he grew up.

2. Q. Of what three classes of poems do Virgil's works consist? A. Bucolics, Georgics, and his great epic.

3. Q. Which one of his writings is selected as a representative of his bucolics or eclogues? A. "Pollio."

4. Q. What forms the subject of the "Pollio"? A. The birth of a marvelous boy variously supposed to have been the son of Antony, of Pollio, of Augustus.

5. Q. What famous sacred eclogue was written in imitation of the "Pollio"? A. Pope's "Messiah."

6. Q. What was the object of the Georgics? A. To encourage agricultural pursuits.

7. Q. Were they adapted to the object for which they were designed? A. It is doubtful if they ever made men farmers, or made farmers better than they were before, but they contained much good sense.

8. Q. From what previous work did Virgil draw in writing this poetry? A. Hesiod's "Works and Days."

9. Q. How is the Æneid described? A. As a national epic in the strictest sense.

10. Q. To what poem is the Æneid inseparably joined in fellowship of fame? A. Homer's "Iliad."

11. Q. What forms Virgil's theme in this great

poem? A. Nothing less than the founding of Rome.

12. Q. Who is the hero of the story? A. Æneas, the son of Anchises and the goddess Venus.

13. Q. To what historical incident is allusion probably made in the celebrated simile likening the calming of an ocean storm to the quelling of sedition? A. To Cicero's quieting the tumult caused in a theater by the appearance of Otho.

14. Q. Who lures Æneas to tell his autobiographical story? A. Queen Dido of Carthage.

15. Q. How does he begin his narration? A. With the story of the Wooden Horse.

16. Q. Who is Laocoön? A. A priest of Neptune who was opposed to the admission of the horse within the walls of Troy.

17. Q. What quasi-historic reason is found by Virgil in the fourth book for the immortal enmity between the Carthaginians and Romans? A. The base desertion of Dido by Æneas.

18. Q. What forms the theme of the sixth book? A. The visit of Æneas to the lower world.

19. Q. What vision of the future was given to Æneas in Hades? He was permitted to see there the long line of his illustrious descendants.

20. Q. With what are the remaining six books of the Æneid occupied? A. With the conquest

and occupation of Latium by Æneas, and his conflicts with his rival Turnus.

21. Q. Who was Livy? A. The great historian of Rome, who lived in the first century, B. C.

22. Q. What historic or mythologic material did he alone supply in his work? A. That out of which the lofty ideal of Roman character has been constructed.

23. Q. How many of Livy's writings are extant? A. Thirty-five books out of the one hundred and fifty-two which he wrote.

24. Q. What part of this extant writing is of most interest to modern minds? A. The history of the Punic War.

25. Q. How did the two nations compare at the beginning of their duel? A. Carthage was apparently the full equal of Rome.

26. Q. Who was the hero of the second Punic War? A. Hannibal.

27. Q. How does Livy's description of Hannibal's crossing the Alps differ from Xenophon's description of similar feats, given in the "Anabasis"? A. It is conceived by the imagination alone while Xenophon's is a lifelike delineation of what he himself saw.

28. Q. At what two famous battles in this war were the Romans beaten? A. Trasumenus and Cannæ.

29. Q. Who was the dictator who finally saved Rome by his long course of strongly doing nothing? A. Fabius Maximus.

30. Q. At what battle was the decisive Roman victory gained; and who was in command of the Roman army? A. Zama; Scipio Africanus.

31. Q. How does Tacitus differ as a historian from Livy? A. He is more somber and wrote from the standpoint of reality rather than romance.

32. Q. How much is known concerning the personality of Tacitus? A. Almost nothing.

33. Q. What are the two principal historical works of Tacitus? A. His "Histories" and "Annals."

34. Q. Who is the hero in the selection from the "Annals"? A. Nero.

35. Q. Who was the presiding evil spirit of the young emperor Nero? A. His mother Agrippina.

36. Q. In whom did Agrippina find a resource against her son, and how was this resource removed? A. In Britannicus the stepbrother of Nero whom the latter put to death.

37. Q. What was the fate of Agrippina? A. She was murdered by the orders of her son.

38. Q. How is the English-speaking world represented in the pages of Tacitus? A. The name of London slightly disguised is mentioned,

and reference is made to Boadicea, the British queen.

39. Q. Whose fall from power in Nero's reign is likened to that of Wolsey in the time of Henry VIII.? A. Seneca's.

40. Q. What was the result of the popular triumph over the failure to calumniate Octavia, the wife of Nero? A. Nero increased his persecution of her and she was condemned to death.

41. Q. Whom did her death allow Nero to marry? A. Poppæa.

42. Q. What disaster branded Nero as an incendiary? A. The burning of Rome, of which he was believed to have been the instigator.

43. Q. How did Nero meet his death? A. By his own hand after he had been condemned by the Roman Senate.

44. Q. Who are Plautus and Terence? A. The two sole representatives of the ancient Roman drama.

45. Q. From the works of what writer did both borrow freely? A. Those of the Greek Menander.

46. Q. Which one of the plays of Plautus has been selected for presentation? A. "The Shipwreck."

47. Q. In what does the humor of this play consist? A. In the situations rather than in the dialogue.

48. Q. What is the specimen play chosen from Terence? A. "The Brothers."

49. Q. What maxim of conduct is set forth in the play? A. "Make the best of things as they are; do not worry yourself trying to improve them."

50. Q. Of what do these glimpses of Athenian comedy given through Roman adaptations, make us conscious? A. How much was lost in losing the originals.

"SONG AND LEGEND FROM THE MIDDLE AGES."

1. Q. What is a fable? A. "A recital for the most part comic, of a real or possible event occurring in the ordinary affairs of human life."

2. Q. What celebrated production is cited as a special development of the fable? A. The mock epic, "Reynard the Fox."

3. Q. How do the tales of Medieval literature differ from the epics and romances, and also from the fables? A. They are less elaborate in form and less heroic in subject than the former, and are less satirical and humorous than the latter.

4. Q. What was the most popular book of the Middle Ages in France? A. "The Romance of the Rose."

THE QUESTION TABLE.

109

5. Q. By whom were Spanish ballads fused into long epic poems? A. By wandering minstrels.
6. Q. Who was the great national hero of Medieval Spain? A. Rodrigo Diaz de Bivar, the Cid.
7. Q. What is the origin and meaning of the name, Cid? A. It is from the Moorish word for lord.
8. Q. What are the chief literary productions relating to this hero? A. "The Ballads of the Cid," "The Poems of the Cid," and "The Chronicle of the Cid."
9. Q. What is known of the real history of the Cid? A. He lived in the eleventh century and was the foremost warrior of the great struggle between the Christians and the Moors in Spain.
10. Q. Between what two persons had occurred the feud which the Cid wiped out? A. Diego Laynez, the father of the Cid, and Count Lozano Gomez.
11. Q. Where did the Scandinavian literature of the Middle Ages reach its fullest development? In Iceland.
12. Q. How are the two great collections of this literature distinguished? A. As the Poetic and the Prose Eddas or the Elder and Younger Eddas.
13. Q. Upon what is the Elder Edda based? A. Upon common Norse mythology and tradition.
14. Q. What famous story is found in outline in this collection? A. That of the Nibelungs.
15. Q. Of what does the poem called Völupsa treat? A. Of the creation of the world and all living creatures, and of the destruction and renovation of the earth.
16. Q. In what song is there found a code of morals and good precepts of wisdom? A. In "Hávamál."
17. Q. To what classic period in German literature does the "Song of Hildebrand" belong? A. To the Old High German Period.
18. Q. Which is the most important of all the epics of the Middle High German Period? A. The Nibelungenlied.
19. Q. What has the best scholarship decided regarding the authorship of this epic? A. That it is an edited collection of songs.
20. Q. Who is the hero of the Nibelungenlied? A. Siegfried the king of the Netherlands, who by the aid of a magic cloak could render himself invisible at will.
21. Q. Who is the heroine of the epic? A. Kriemhild.
22. Q. About what do the loves and feuds of the personages in the poem center? The Nibelungen hoard of gold and precious stones which Siegfried left to the guardianship of his wife.
23. Q. How did Siegfried meet his death? A. By the spear of Hagan who struck him between the shoulders, on his only vulnerable spot.
24. Q. Under what leading heads are the German romances classed? A. Romances of Arthur, of the Holy Graal, of antiquity, of love and chivalry.
25. Q. Who were the Minnesingers? A. The poets of a new literary movement which in the twelfth century spread all over Germany.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

AMONG THE CHURCHES OF ITALY.

1. What object first attracts the eye when approaching Rome?
2. How does the Duomo at Milan rank in size among the cathedrals of the world?
3. In what church did Leonardo da Vinci paint his picture of the "Last Supper"?
4. What ceremony peculiar to the church of Saint Agnese takes place on the 21st of January every year?
5. What celebrated historian is buried beneath the pavement of the church of Saint Isidore?
6. When and by whom was the Pantheon built and by what Christian name is it known?
7. In what Roman church is said to be the *santa scala* or holy staircase, the staircase of Pilate's house ascended and descended by Christ?
8. What two objects in the church of the Capuchins is of especial interest to visitors?
9. What remarkable trial took place in the convent of this church?
10. Which is the oldest of the Roman churches?

THE CIRCLE OF SCIENCES.—VII.

- I. In what country was the study of organic fossils first pursued systematically?
2. What theories were offered to explain the

presence of the remains of marine animals found abundantly in the hills skirting the Appenines?

3. What view did Leonardo da Vinci, the celebrated painter, stoutly maintain in regard to these remains?

4. Of what character were the first geological maps?

5. Who discovered that terrestrial matter is arranged in strata and these in turn divided by parallel fissures?

6. Who made the observations "that the shells which occur in rocks are not the same in all countries; that certain species occur together, while others do not occur in the same beds; that there is a constant order in the arrangement of these shells, certain species lying in distinct bands"?

7. What revelation in the history of animal life was made by Cuvier upon his examination of the fossil remains of land and river animals?

8. What branch of the subject did each of the three founders of systematic descriptive geology especially promote?

9. Name several ways by which aqueous action changes the earth's surface.

10. Name two important agents in the rising and sinking of the earth's surface.

THE RELIGIONS OF THE WORLD.—VII.

1. In what two books is the religion of the Scandinavians taught?

2. The names of what days of the week are obtained from the gods of this religion?

3. From what is the word hell derived?

4. In the Scandinavian religion what was the chief business of both gods and men? What was their chief duty; what their chief virtue?

5. As an effect of their religious belief how did the Scandinavians compare with the Romans in warfare?

6. When the Scandinavians became Christians for what one of their former great festivals did they substitute Christmas?

7. What were the runes used by the races of Northern Europe?

8. What Scandinavian goblin still torments the sleep of the English-speaking people?

9. About what time were these northern people converted to Christianity?

10. What Swedish leader turned the tide of war in favor of Protestantism in the great religious contest of Germany in the seventeenth century? The descendants of the Scandinavian races to-day form nearly all the Protestant nations of the world; what nations are these?

QUESTIONS OF THE TIMES.

1. At what is the total forest area of the United States estimated?

2. What amount of forest products is annually required for industrial consumption in the United States?

3. What forms the most important timber for building purposes?

4. Where is now found the chief source of supply for this most important timber?

5. When was the American Forestry Association formed?

6. What was the Timber Culture Act? When was this act repealed?

7. What power regarding forestry interests was given to the president of the United States in 1891?

8. How did America compare with all countries of the world regarding its primeval forest?

9. What California tree is the best substitute for white pine?

10. When and where was Arbor Day instituted?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR MARCH.

EARLY ITALIAN FINANCES.

1. Latin *moneta*, from the fact that the Roman mint stood in the temple of Juno Moneta.

2. Money is the standard of value and an instrument of exchange; wealth is any object of common desire which costs labor; capital is that portion of wealth set aside for the production of wealth; and currency is anything with which commodities can be bought and debts canceled.

3. Cattle, hence the word pecuniary from *pecus*, cattle. 4. Although the oldest specimens of coin now extant are supposed to be Grecian, according to Herodotus the Lydians were the inventors.

5. In the reign of Servius Tullius (573 B. C.). 6. For five hundred years after the foundation of Rome no metals were coined except copper or brass; before the reign of Servius Tullius unstamped bars of copper were used.

7. The *as* or *libra*, the unit of Roman money, was a pound weight of copper or brass, originally oblong like a brick but afterwards made round and cast. It was stamped by the state during the reign of Servius Tullius. 8. Silver in 269 B. C., the principal coin being the *denarius*, and gold in 207 although it is said that gold did not form a part of the regular currency of the country until the time of Julius Caesar, about 49 B. C.

9. France, Italy, Belgium, and Switzerland; Greece being admitted later. 10. 1865; in order to secure a uniform system of coinage. 11. Bologna, Catania, Geneva, Leghorn, Milan, Rome, and Palermo, the one at Milan being largest.

12. In April, 1883.

THE CIRCLE OF SCIENCES.—VI.

1. Moses. Certain hygienic and sacerdotal considerations: the "clean" beasts that "cleave the hoof" being ruminants, etc. 2. According to the writings of Athenæus and Pliny, Alexander assisted him to the extent of nine hundred talents in "collecting materials for his history of animals, and put at his disposal several thousands of men to be employed in hunting, fishing, and procuring information for him." 3. Aristotle. 4. Bélon, Rondelet, and Salviani. 5. They themselves saw and examined the fishes they described and gave faithful illustrations of them. 6. John Ray. 7. By discovering and demonstrating the existence of a mechanical cause by which organic evolution must be brought about. 8. "A full comprehension of the great doctrine of cell-structure." 9. Paleontology. 10. Bacteriology.

THE RELIGIONS OF THE WORLD.—VI.

1. Greek gods were human beings idealized. 2. It had no founder, no sacred books, and no priestly caste. 3. The fables of mythology. 4. At great public festivals. 5. The Theogony of Hesiod. 6. From the Egyptians. 7. The Greeks were more ready than the Jews. 8. Romish religion was a state institution, an established church. 9. It was in large part

copied from Greece, but there was infused into it the Roman spirit; it was serious, practical, prosaic, utilitarian. 10. Law.

QUESTIONS OF THE TIMES.

1. In 1878. 2. In the United States it is an exclusively governmental establishment; all other institutions of the kind being voluntary societies supported by voluntary gifts of benevolent persons. 3. To the Treasury Department. 4. Twelve. 5. A general superintendent, inspector, superintendent of construction, district superintendents, keepers. 6. Six. 7. 182 along the Atlantic coasts, 40 along the great lakes; 12 on the Pacific and one at the falls of the Ohio, Louisville, Ky. 8. 3,565 were involved; only 23 were lost. 9. The men are required to be constantly on the watch, and the distance between stations, on an average about five miles, is patrolled regularly, a man being sent from each station at regular intervals in both directions, who walks until he meets the one approaching him from the opposite direction. They there exchange checks, which each presents on his return to show that the work is thoroughly done. 10. Falling into the hands of pirates who watched the coasts, often lighting false signal fires to lure disabled ships to certain destruction.

THE C. L. S. C. CLASSES.

1882—1897.

CLASS OF 1894.—"THE PHILOMATHEANS."
"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice Presidents—The Rev. A. C. Ellis, D.D., Oil City, Pa.; the Rev. E. D. Ledyard, Steubenville, Ohio; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D.D., Atlanta, Ga.; the Rev. J. A. Cosby, Aurora, Ill.; the Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; the Rev. G. W. Barlowe, Detroit, Michigan.

Corresponding Secretary—Miss Anna M. Thomson, Winchester, Va.

Recording Secretary—Rev. J. B. Countryman, Akron, N. Y.

Treasurer—Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

THAT the influence of the *esprit de corps* of the C. L. S. C. tends constantly to strengthen the work, both as to quality and number of students, has been illustrated again and again. A letter from one who had been reading much of the course but with little idea of graduating,

tells how his daughter's attendance upon the decennial of the Class of '82 made him resolve to become a graduate of the C. L. S. C. He is now enrolled as a member of '94. Of the C. L. S. C. work he says, "For nearly ten years I have carried a copy of the little text book 'Memorial Days' specially bound in Russia, and many a journey by rail and many an otherwise wearisome waiting and many a sleepless night have been occupied by repetition of 'Thanatopsis' 'A Forest Hymn' and Gray's 'Elegy' (written on fly leaves) committed from its pages. Now at sixty-three, I take great pleasure in making up my papers and gratefully testify to the help derived from the course of reading."

MEMBERS of '94 are to be congratulated on the fact that Edward Everett Hale, D. D., of Boston, one of the counselors of the C. L. S. C. has been engaged to deliver the Recognition Day address at Chautauqua this summer. Dr. Hale is always a welcome visitor to Chautauqua

and it is hoped that a great many members of the class will have the pleasure of hearing him.

Six months for work yet remain to the '94's before the first of October. Those who can attend the summer Assemblies are doubtless making special efforts to send in their reports in ample season but the belated '94 who has been wrestling with the world, the flesh, and the panic this year may take heart, assured that the goal may be won even if the long summer vacation months have to be pressed into service. It is even said that the Central Office is lenient with hard-pressed Chautauquans and that some days of grace are permitted after October 1.

CLASS OF 1895.—"THE PATHFINDERS."

"The truth shall make you free."

OFFICERS:

President—Rev. Wilbur F. Crafts, Pittsburg, Pa.
Vice Presidents—Prof. H. B. Adams, Baltimore, Md.; J. B. Morton, Winter Park, Fla.; George P. Hukill, Oil City, Pa.; Miss Mary Davenport, Brooklyn, N. Y.; Robert A. Miller, Canton, O.; Mrs. H. S. Hawes, Richmond, Va.
Cor. Secretary—Miss Jane Mead Welch, Buffalo, N. Y.
Recording Secretary—Miss Mary E. Miller, Akron, O.
Treasurer—R. M. Alden, 625 Maryland Avenue N. E., Washington, D. C.
Trustee of the Building Fund—George P. Hukill, Oil City, Pa.
Class Historian—Miss Janette Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.
 CLASS EMBLEM—A BLUE RIBBON.

"I AM six thousand miles from home and from all to whom I am bound by nature's ties and I cannot tell how much the Chautauqua work has done for me. Many an hour that would otherwise be lonesome, is now made happy and profitable," writes a California member of '95.

ANOTHER '95, from New Jersey, writes: "It is impossible for me to tell how much good the Chautauqua course has done me, particularly in strengthening my taste for solid reading." Utterances like these seem very familiar to the older Chautauquans, yet the great helpfulness of the plan comes to every reader as an entirely new experience.

ALL '95's who may have neglected or forgotten to send on the annual membership fee to the Central Office, are urged to do so at once and secure the membership book.

CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is Eternal."

OFFICERS.

President—The Rev. Chas. C. Johnson, Arcade, N. Y.
Vice Presidents—R. C. Browning, Orange, N. J. Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens,

Ga.; F. G. Lewis, Birtle, Manitoba; Oliver Ellsworth, Niles, Cal.

Corresponding Secretary—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

Recording Secretary—Miss Grace G. Merritt, Montclair, N. J.

Treasurer and Class Trustee—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

MEMBERS of '96 will be glad to know that advices from the Central Office at Buffalo state that the Class of '96 is making a remarkably good record in the degree of interest manifested by those taking up the second year's work. Such a report is certainly very encouraging and every member who carries the news to others who are in danger of losing heart, is doing good service to the class.

ONE member of '96 whose way seems much hedged about, has resorted to the habit of doing his reading while walking to and from his office. This plan is not one which could safely be adopted by every Chautauquan, but it has succeeded in the case of this classmate and we congratulate him upon his persistence.

CLASS OF 1897.—"THE ROMANS."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago, Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; A. A. Stagg, Chicago; Mrs. A. E. Barker, Bethel, Conn.; Miss Jessie Scott, Mississippi; Mrs. M. J. Gawthrop, Philadelphia; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw Rice, Tacoma, Washington; Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Chautauqua, N. Y.
Treasurer and Trustee—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—THE IVY.

THE treasurer of the Class of '97, Mr. Shirley P. Austin, is carrying on some correspondence with new circles in the vicinity of Chautauqua, with the view of developing interest in the Class Building. Mr. Austin has the full sanction of the class in this work and we hope that the circles which hear from him will try to respond favorably. Only those who have been to Chautauqua, have any idea of the value to the class of its home in the Union Class Building. As we all hope to visit Chautauqua in '97, if not before, let us cultivate the class spirit as much as possible by entering heartily into all plans for its advancement.

IN '97 as in other classes, many members are enrolled late in the year. Some have only recently heard of the plan and are anxious to begin work without delay, while others who hesitated to join lest they should not be able to finish,

have now decided to enroll. One and all are heartily welcome and the books of '97 will be kept open for some months yet to accommodate late comers.

GRADUATE CLASSES.

THE complete list of graduates of '93 will be published in THE CHAUTAUQUAN for May.

THE '84's are quietly laying their plans for the proper observance of their decennial during the coming Chautauqua season. Full details have not yet been divulged, but '84's will receive due notice, and are urged to plan to be present at Chautau-

qua for at least a week in the season of '94.

THE increasing prominence given to the study of art in the four years' course of the C. L. S. C. lead to extended interest in the special study of this subject. Graduates should examine carefully the two special courses on Art History and on the Philosophy of Historic Art. It is impossible to appreciate fully the history of any nation without some acquaintance with its life as expressed in its art, whether of sculpture, painting, or architecture. Mr. Goodyear's two courses prepared expressly for the C. L. S. C. will be found most helpful.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

VIRGIL DAY—April 13.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

HORACE DAY—May 17.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

THE DEPARTMENT OF JEWISH STUDIES.

THE Jewish Department of the C. L. S. C. to which reference has already been made in the pages of THE CHAUTAUQUAN has secured an enrollment during the past year which promises well for C. L. S. C. work in this especial field in the future. The regular C. L. S. C. plan of study is being followed in the Jewish Department. The regular course of reading comprises THE CHAUTAUQUAN and the six books with the exception of the religious book, for which has been substituted for this year a book of especial interest to Jewish readers, entitled "Pirke Aboth or Sayings of the Jewish Fathers."

The first special course to be announced by the Jewish Department is one designed for young folks, which provides entertaining and instructive readings in Jewish history and fiction. It has been planned by Miss Diana Hirschler of Philadelphia especially for school girls and boys as a preparatory course leading up to the regular studies of the Jewish Department.

The second special course to be announced is one dealing with the history and literature of the Jews during the period of the second commonwealth. It is a two years' course and the reading for each year is complete in itself. The

J-Apr.

topics for the first year cover the period from the return of the Jews from the Babylonian captivity (537 B. C. E.) to the origin of Christianity, and the topics for the second year, from the origin of Christianity to the destruction of the Temple (70 A. C. E.). This course has been arranged by Prof. Richard J. H. Gottheil of Columbia College, and will be carried forward under his direction. These special courses of the Jewish Department of the C. L. S. C. are merely incidental and supplementary to the regular work of the movement, and they are designed primarily for persons wishing to follow more advanced courses and a more special line of study than is offered by the regular course of the C. L. S. C.

A PLEASANT event in the history of the Jewish Chautauquans in Philadelphia was the literary and musical entertainment given on the evening of February 7. It was the opening meeting of a series to be held by the members of the Jewish Department of the C. L. S. C. in Philadelphia. About six hundred persons were present and an excellent program was rendered. The literary numbers which occupied the attention of the large audience during the evening were "Herod and Hillel," "A Nineteenth Century

Movement," "Shams in Religious Work," "Shams in Charitable Work," "Social Shams among Men," "Social Shams among Women," and a question drawer conducted by the Rev. Dr. Henry Berkowitz. The large attendance at this meeting and the enthusiasm displayed give evidence that the Jewish Department of the C.L.S.C., especially in Philadelphia, is destined to achieve a large degree of success.

NEW CIRCLES.

MAINE.—Several ladies who this year began their career as Chautauquans in the Dirigo of Lewiston, agree with the class that the work is enjoyable. Of the fourteen in this class, four are graduates.

NEW HAMPSHIRE.—The following report speaks well for the circle concerned: "Palm Circle of Rochester organized with five members. Six more have joined since. The meetings are interesting."

NEW YORK.—At a meeting on January 6, a Chautauqua circle was organized at Pompey, and officers elected.—Much pluck and enthusiasm may be read between the following lines received from a class of four at Guilderland Center: "We want to begin work by January 1, and expect to make up during the summer the three months we are behind, so as to be able to start in the fall as others do."

—A club of eleven has been organized at New York City. Its name is the Electric, its motto, "*Qui legit regit.*"

PENNSYLVANIA.—There is a flourishing club of '96's at Bloomsburgh.—A class of persons at Harford who have been reading the C.L.S.C. works together since November, but have not heretofore been formally organized, now send their names for enrollment, with the expectation of continuing through the four years' course.—"Mt. Carmel," writes the C. L. S. C. at that place, "has a very flourishing circle of eighteen members, two of whom are newspaper editors, seven school-teachers and the others, almost without exception, are academic, high school, or normal school graduates. The president and vice president belong to the C. L. S. C. alumni, class of '90."

"Meetings for lesson study and discussion are held weekly at the homes of the members. On Charlemagne Day the secretary entertained the circle at her pretty home in a right royal manner.

"The primary object of the C. L. S. C. is the acquirement of knowledge, culture, and refinement, but we are somewhat partial to banqueting feasts."

SOUTH CAROLINA.—A band of seven C.L.S.C.

workers was organized in Clinton the first of November.

FLORIDA.—A literary society has been organized for C. L. S. C. study at Bartow.

KENTUCKY.—Progress is reported by Social Circle at Warsaw.—The following is the latest news from the Chautauqua secretary at Lexington: "A vigorous effort has been made by the Lexington Chautauqua Circle which meets regularly every other Friday. Our circle numbered nine members in the early fall, but due to various causes the list was diminished to six. Though few in number we are all enthusiastic over the course. Two members who were for two years 'home readers' appreciate the benefits derived from the meetings.

"The programs are prepared from suggestions given in *THE CHAUTAUQUAN*, and we enjoy our meetings not only for their educational value but also for their social nature. Our last program was interspersed with readings and musical recitations.

"We are insured of six new members for next year."

TENNESSEE.—Three '97's report from Maryville.

MISSISSIPPI.—The class at Corinth feels that it is a success. Recruits are frequently attracted to its ranks.

OHIO.—Fourteen alumni of the Longfellow Circle of New London constitute a post graduate class. They are aiming to do thoroughly the work of the three years' course in English history and literature, following quite closely the regular suggestions and digging out the test and review questions. Officerd with a president, vice president, secretary, and treasurer and a committee of three to conduct lessons and assign duties, they find their biweekly sessions so very instructive and pleasant that they feel warranted in recommending all graduates to take up one of the post graduate courses of study.

INDIANA.—A circle is formed at Clinton, with bright prospects for satisfactory work.

MICHIGAN.—A considerable circle is about to be formed in Berrien County about a mile from Benton Harbor.

IOWA.—At Creston a large Chautauqua circle has been formed of middle-aged ladies, all of whom are anxious to take the entire course and willing to work.—Very flourishing circles of fifteen members each are in progress at Estherville and Ida Grove.

MISSOURI.—A circle of sixteen at La Belle, who are doing earnest work, are ambitious to pass the examinations. They intend to enliven their sessions with C. L. S. C. songs.—Fine

classes report from Shelbina and Poplar Bluff.

KANSAS.—The secretary of College Hill C. L. S. C. at Winfield reports its progress as follows: "Our circle is composed of nine busy women who meet each Monday afternoon for lessons. We follow the suggested programs very closely. Each member must take her turn at assigning the week's work and must conduct the lessons thus assigned. Our president gives life and energy to our meetings and faithfully endeavors to keep all encouraged in the work. We have all enjoyed the practical instruction of the 'Outlines of Economics.' We anticipate a successful year for our circle."

NEBRASKA.—In writing to obtain the Chautauqua Vesper Service for Nebraska City Chautauquans, the scribe says, "Our circle is in fine condition and doing good work."

NORTH DAKOTA.—Brief news is received from the '97's at St. Thomas.

CALIFORNIA.—"In connection with the Epworth League of the First Methodist Church of Los Angeles," says the scribe of Epworth C. L. S. C. of that city, "an enthusiastic Chautauqua circle is doing honest and zealous work with an interest that never flags. The circle numbers sixteen members who are registered at the Central Office, besides several C. L. S. C. graduates and students who are sampling the course of study and whose interest insures eventual permanent membership."

"The League recently gave a reception social in the parlors of the church and the Chautauquans were requested to contribute their share of entertainment. The circle entered into the plans with genuine Chautauqua enthusiasm and in the corner of the large Sunday-school room assigned to them erected a miniature Hall in the Grove, an exact model of the beloved Hall of Philosophy at Chautauqua around which cluster so many tender memories. Between the central pillars was hung the golden gate and above it gleamed in golden letters the C. L. S. C. monogram. The hall was surrounded by a grove of bamboo trees set in boxes, and, within, the walls were frescoed with fan palm leaves and hung with artistic Roman draperies. Roses bloomed from jars and vases, and a portrait of Chancellor Vincent, wreathed with ivy, was mounted on an easel half hidden in a cluster of beautiful callas. Busts of Julius Cæsar and other Roman heroes graced the interior and adorned the battlements outside. The members of the circle, in charming Roman costumes and wearing as badges an ivy leaf with the letters C. L. S. C. inscribed upon it in gold, received a throng of visitors the whole evening. In one corner, lemonade with ripe red straw-

berries floating on the surface, was served from a Roman punch bowl; Roman lamps cast a soft radiance over the whole and the effect was not only highly picturesque but exceedingly suggestive of the year's course of reading in Roman history, literature, and art. A flash light picture of the circle was taken at the close of the entertainment.

"These California Chautauquans are planning to visit the Mother Chautauqua when the time comes for their graduation. Some of them have never been east of the Rockies and the event is looked forward to with much interest."

IDAHO.—There is a class of half a dozen members at Boise City.

WASHINGTON.—The circle at Palouse has a new member who intends to work for a seal.

WYOMING.—Chautauquans at Laramie are in a prosperous condition.

REORGANIZED CIRCLES.

CANADA.—Some of the members of the circle at Parry Sound have moved away; the others are continuing their readings together with a number who are not yet enlisted as members.

MAINE.—Eight of the Wayfarers of Augusta, organized in 1891, are still pressing on toward the end of their four years' course.

VERMONT.—"Alpha Circle of Rutland was organized in 1886. The year '94 finds it still in existence, with a membership of twenty-one ladies."

MASSACHUSETTS.—This is the second year of existence for Gleaner Circle in North Dighton.

—From Byfield, news comes that the South Byfield River Parker Circle is persevering in C. L. S. C. studies.

CONNECTICUT.—Members of Luckey Circle, New Haven, forward their membership fees.

NEW YORK.—On January 9 No Name C. L. S. C. of Brooklyn observed an evening with the Scotch. Appropriate papers and Scotch songs made up the program together with a new year's greeting, a song, written for the occasion. The following stanzas are quoted from the greeting:

"To-night we meet and join our song
With purpose pure and lofty;
The Christmas days have passed along
Like rivers gliding softly,
And, as they passed, their touch sublime
Set many chords in motion;
These chords have sung of love divine,
The song of true devotion.

"This new year social shall be bright
With smiles of joy and greeting,
On classic grounds we shall have light,
As classic minds are meeting."

—One of the most successful and enjoyable meetings in the history of the Brooklyn Alumni

took place February 6. The different departments of research on the program were excellently represented. They were music, Shakespeare, anthropology, history, psychology, and travel. An intermission of ten minutes was given for the collection of dues and the reception of new members. This was followed by roll call, in response to which paragraphs were recited touching on subjects previously assigned, such as France, Holland, commerce, and travel. At the close of the literary program dainty refreshments were served. Then all entered the search for hearts (of paper), which had been hidden about the parlors. A prize was given to the one gaining the greatest number.

NEW JERSEY.—"Much interest is manifested and much improvement is noticeable in Alpha Circle of Vineland," is the report of the secretary.—This year Beach Circle of Jersey City contributes twenty-three names for enrollment, a larger number than at any other time in its history. Its meetings have been delightful and a large attendance has been the rule. The secretary says, "We indeed are so confident of our class as thorough readers, that we intend to give public sessions several times within the winter."

PENNSYLVANIA.—Berean Circle of Pittsburg, Hupernoos of Titusville, Buckingham C.L.S.C. of Holicon, and the club at Erie are active.—"Emanon Circle of Oakmont has undertaken another year's work. This winter the circle is much smaller than it has been the two preceding years. Eighteen names are enrolled but the average attendance is only half that number. However the meetings are interesting. Special attention has been given to 'Outlines of Economics.' The circle has adopted the clip system of questioning, as it gives those who might otherwise remain silent, an opportunity to answer questions."

MARYLAND.—The Chautauqua Circle at Emmitsburg is in a thriving condition. It has two regular leaders, the president and secretary. All its members are enthusiastic and find it no trouble to answer the questions. Some very spirited discussions take place among them, in which the ladies figure prominently. This circle observed Washington's birthday in loyal manner, aiming especially to make the meeting a social occasion. The ladies all wore quaint costumes of "ye olden times." A highly interesting program was rendered and refreshments served.

VIRGINIA.—Brambleton Circle of Norfolk has four new members.—There is a live and interesting circle of twenty members at Roanoke.

SOUTH CAROLINA.—The Knights of the Round Table Circle at Chester are still engaged in Chautauqua work.

GEORGIA.—The following encouraging news is received from Forsyth: "We have in this town a C. L. S. C. of twelve members. Every one of them takes a deep interest in it and is delighted with the course. We meet twice a month. The circle promises to be much larger next winter."—The circle at Augusta has a membership of eleven active workers, and four others who, on account of sickness, have not attended regularly. The meetings are very bright and full of interest.

KENTUCKY.—Brief news is received from the class of Bowling Green.

TEXAS.—The three faithful members of the circle organized last year at Hewitt, are well satisfied with their second year's work.

OHIO.—Great results are being achieved by the small circles at Marysville and Monroe (Hilltop Circle).—The Akronians of Akron entered upon another year of active work early in October. The secretary's report reads: "We closed last year with a membership of forty-four and at present have an enrollment of eighty-five wide-awake members. Our president, who is one of the pioneers in the Chautauqua movement, has a happy faculty of interesting young people in the work. We have been especially favored as several members of our circle have traveled through the countries we have been studying, and have given us their personal experiences."

INDIANA.—The class at Farmland is progressing nicely with this year's studies.—Hall Place C. L. S. C. of Indianapolis and Elm Circle of South Bend have resumed activity.

ILLINOIS.—About fourteen members constitute Willard Circle of Chicago. Centenary C. L. S. C., also of Chicago, reports reorganization.

MICHIGAN.—Thirteen of the twenty-two members in the circle at Hart are upon their second year of the course.—Atheniades Circle of Dowagiac has a quartet of students.—Byron C. L. S. C. of '96 reorganized in the fall with a membership of five. Its members find its weekly meetings a source of enjoyment.

WISCONSIN.—The fine study clubs at Horicon and Racine have received a number of new members.—Willard Circle at Janesville is still growing.—A good average attendance and unusually interesting meetings, is the record of the Spartan C. L. S. C. of Sparta.—Delta C. L. S. C. of Milwaukee has five '97's in its ranks.

MINNESOTA.—The Chautauqua club at Albert Lea was revived this year.—The seven ladies

belonging to the class Stars of the North, of St. Paul, are very enthusiastic as regards their studies. They are in the third year of the course. The following is an extract from their new year's greeting to Chautauqua:

"Our Hestia thou. We at thy altar fires
Our torches light and wonderingly explore
Old temples, and old shrines, old histories,
Then devotees return, admire, touch lovingly
The things we touched before."

In the circle budget from St. Paul is also found the following report:

"Hamline C. I. S. C. has been a valuable factor in the social life of Hamline Park. We began work somewhat late this year; but under guidance of our president and secretary we soon caught up with the work as outlined.

"Our active membership is not large comparatively, but the workers have been earnest and faithful. The feeling is manifest that we are doing well and gathering generous returns. One evening the circle was entertained by two professors of the School of Agriculture, University of Minnesota. The evening's program began with a jolly sleigh-ride from Hamline to the college grounds at St. Anthony Park. Formality was left in the snowbanks when we started." On arrival at the college parlor attention was paid to the regular program. Several recitations and a social time followed. "As we started for home every one joined in a hearty Chautauqua yell."

IOWA.—Hawthorne Circle of West Bend is making a very creditable record this year.—Brief reports are sent from Colfax and Spencer.—The first attempt of the Des Moines Chautauqua local union to observe a memorial day resulted most pleasantly. Encouraged by it the union expects to celebrate a similar occasion every two months during the session. The meeting, held in the United Presbyterian Church was in commemoration of the life and works of John Milton. It included some very fine music and excellent papers, and an address on the prospects of the Iowa Chautauqua Assembly for July, 1894, by the superintendent of instruction for that Assembly.

MISSOURI.—In addition to a very strict constitution and by-laws, the circle at Carthage has an unwritten law that each member shall have a specified topic for current news and shall bring information on that topic to every meeting. The regular programs given in THE CHAUTAUQUAN are followed. This circle is very prompt about opening and closing its sessions.—"Six years ago Alpha Chautauqua Circle of Marshall was organized with a few

members. Since that time the circle has continuously increased in interest and numbers, and from it two other circles have been formed. At the present time Alpha Circle numbers twenty-five, with three names on the table for membership. During the year 1893-4 the lessons have been comprehensive and very well prepared. The outlook for the new year is propitious."

CALIFORNIA.—For its first meeting in the new year Centreville Circle Chautauquans dropped their usual routine of study and invited the Niles and Willow Circles to meet with them. The fourteen members of Niles Circle, eight of Willow, and twenty-five of their own formed a lively company, who enjoyed themselves hugely. The plan for the evening was modeled after suggestions entitled "A New Year's Entertainment" published in THE CHAUTAUQUAN for January. Some of the conundrums given on Roman names were:

"In summer time why is the room under the eaves like an Italian sea? It is Adriatic (a dry attic)."

"If you saw a man in a boat and a woman drowning, what would you cry out? Roman and Caesar (Row man and seize her)."

"Why was Julius Caesar like a nineteenth century tramp? He had Gaul (gall)."

"What would bank checks say to the teller of a bank, if they could talk? Cassius (cash us)."

"To what city in Italy would the tramp like free access? Bologna."

"What name in Roman history reminds us of the prevailing influenza? I. Agrippa."

—The interest of the German Musical Institute in worthy young Chautauquans is still continued in a substantial manner. The first scholarship was awarded to a bright young girl of San Francisco, who is doing good work.

OREGON.—The following report, which appeared in a local paper, is sent for reprint: "On motion the Oregon City Chautauqua Circle was invited to attend the next regular session of the Senate. The president appointed Senator Powell as a committee to extend the invitation.

"In view of the fact that Colorado and Wyoming now admit women to the full elective franchise, a motion was carried inviting the Oregon City Chautauqua Circle to name two ladies to become members of the Senate and who will be given seats from those states."—Occidental Circle of Dallas is continuing its studies.

IDAHO.—A circle exists at Genesee.

WASHINGTON.—Reorganization with fine prospects has taken place in the circle at Everett, and in circles Vincent and Longfellow at Tacoma.

THE LIBRARY TABLE.

SPRING.

AGAIN the violet of our early days
Drinks beauteous azure from the golden sun,
And kindles into fragrance at his blaze;
The streams, rejoiced that winter's work is done,
Talk of to-morrow's cowslips, as they run.
Wild apple, thou art blushing into bloom!
Thy leaves are coming, snowy-blossomed
thorn!

Wake, buried lily! spirit, quit thy tomb!
And thou shade-loving hyacinth, be born!
Then, haste, sweet rose! sweet woodbine, hymn
the morn,

Whose dewdrop shall illumine with pearly light
Each grassy blade that thick embattled stands
From sea to sea, while daisies infinite
Uplift in praise their little glowing hands,
O'er every hill that under heaven expands.

—*Ebenezer Elliott.*

FINDING EZRA.

ONE may gossip in a glen on Sabbaths, though
not in a town, without losing his character, and
I used to await the return of my neighbor, the
farmer of Waster Lunny, and of Birse, the post,
at the end of the school-house path. Waster
Lunny was a man whose care in his leisure
hours was to keep from his wife his great pride
in her. As for the post, I will say no more of
him than that his bitter topic was the unreason-
ableness of humanity, which treated him gra-
ciously when he had a letter for it, but scowled
at him when he had none, "aye implying that
I ha'e a letter, but keep it back."

On the Sabbath evening after the riot, I stood
at the usual place awaiting my friends, and saw
before they reached me that they had something
untoward to tell. The farmer, his wife, and
three children, holding each other's hands,
stretched across the road. Birse was a little be-
hind, but a conversation was being kept up by
shouting. All were walking the Sabbath pace,
and the family having started half a minute in
advance, the post had not yet made up on them.

"I wish you would tell me what happened,"
I said to Elspeth.

"So I will," she answered. "You see the
afternoon diet began in the ordinary way, and
a' was richt until we came to the sermon. 'You
will find my text,' he says in his piercing voice,
'in the eighth chapter of Ezra.'"

"And at thae words," said Waster Lunny,

"my heart gae a loup, for Ezra is an unca ill
book to find; ay, and so is Ruth."

"I kent the books o' the Bible by heart,"
said Elspeth, scornfully, "when I was a sax-
year-auld."

"So did I," said Waster Lunny, "and I ken
them yet, except when I'm hurried. When Mr.
Dishart gave out Ezra he sort o' keeked round
the kirk to find out if he had puzzled onybody,
and so there was a kind o' a competition among
the congregation wha would lay hand on it first.
That was what doited me. Ay, there was Ruth
when she wasna wanted, but Ezra, dagont, it
looked as if Ezra had jumped clean out o' the
Bible."

"You wasna the only distressed crittur," said
his wife. "I was ashamed to see Eppie
McLaren looking up the order o' the books at
the beginning o' the Bible."

"Tibbie Birse was even mair brazen," said the
post, "for the sly cuttie opened at Kings and
pretended it was Ezra."

"None o' thae things would I do," said Was-
ter Lunny, "and sal, I dauredna, for Davit Lu-
nan was glowering ower my shuther. Ay, you
may scowl at me, Elspeth Proctor, but as far
back as I can mind Ezra has done me. Mony a
time afore I start for the kirk I take my Bible to
a quiet place and look Ezra up. In the very pew
I says canny to mysel', 'Ezra, Nehemiah, Es-
ther, Job,' the which should be a help, but the
moment the minister gi'es out that awfu' book,
away goes Ezra."

"I was terrified the minister would admonish
you frae the pulpit," said Elspeth.

"He couldna hae done that, for was he no
baffled to find Ezra himsel'?"

"Him no find Ezra!" cried Elspeth. "I hae
telled you a dozen times he found it as easy as
you could yoke a horse."

"The thing can be explained in no other
way," said her husband doggedly; "if he was
weel and in sound mind."

"Maybe the dominie can clear it up," sug-
gested the post, "him being a scholar."

"Then tell me what happened," I asked.

"Man hae we no telled you?" Birse said.

"I thocht we had."

"It was a terrible scene," said Elspeth, giving
her husband a shove. "As I said, Mr. Dishart
gave out Ezra eighth. Weel I turned it up in a
jiffy, and syne looked cautiously to see how
Eppie McLaren was getting on. Just at that

minute I heard a groan frae the pulpit. Twice he tried to speak, and twice he let the words fall."

"That," said Waster Lunny, "the whole congregation admits, but I didna see it mysel', for a' this time you may picture me hunting savage-like for Ezra. I thocht the minister was waiting till I found it."

"But by that time," said Elspeth, "the fit had left Mr. Dishart, or rather it had ta'en a new turn. He grew red, and it's gospel that he stamped his foot."

"I missed it," said Waster Lunny, "for I was in full cry after Ezra, with the sweat running down my face."

"But the most astounding thing has yet to be telled," went on Elspeth. "The minister shook himsel' like one wakening frae a nasty dream, and he cries in a voice of thunder, just as if he was shaking his fist at somebody—"

"He cries," Birse interposed, cleverly, "he cries, 'You will find the text in Genesis, chapter three, verse six.'"

"Yes," said Elspeth, "first he gave out one text, and then he gave out another, being the most amazing thing to my mind that ever happened in the town of Thrums. What will our children's children think o't? I wouldna ha'e missed it for a pound note."

"Nor me," said Waster Lunny, "though I only got the tail o't. Dominie, no sooner had he said Genesis third and sixth, than I laid my finger on Ezra. Was it no provoking? Onybody can turn up Genesis, but it needs an able-bodied man to find Ezra."—*From J. M. Barrie's "The Little Minister."**

NERO'S INCENDIARY SONG.

AWEARY unto death, my friends, a mood by wise
abhorred,
Come to the novel feast I spread, thrice-consul,
Nero, lord,
The Caesar, master of the world, and eke of Har-
mony,
Who plays the harp of many strings, a chief of
minstrelsy.

I vow to show ye Rome aflame, the whole town
in a mass;
Upon this tower we'll take our stand to watch
the wildered pass;
How paltry fights of men and beasts! here be
my combatants,—
The Seven Hills my circus form, and fiends shall
lead the dance.
Proud capital! farewell for e'er! these flames
nought can subdue—

* New York: Lovell, Coryell and Company.

The Aqueduct of Sylla gleams, a bridge o'er
hellish brew.

'Tis Nero's whim! how good to see Rome brought
the lowest down;

Yet, Queen of all the earth, give thanks for such
a splendrous crown!

I punish Rome, I am avenged; did she not offer
prayers

Erst unto Jove, late unto Christ?—to e'en a Jew
she dares!

Now, in thy terror, own my right to rule above
them all;

Alone I rest—except this pile, I leave no single
hall.

Yet I destroy to build anew, and Rome shall
fairer shine—

But out, my guards, and slay the dolts who
thought me not divine.

The stiffnecks, haste! annihilate! make ruin
all complete—

And, slaves, bring in fresh roses—what odor is
more sweet?

—Victor Hugo.

ANCIENT SPANISH BALLADS.

THE ancient ballads of Spain hold a promi-
nent rank in her literary history. Their number
is truly astonishing, and may well startle the
most enthusiastic lover of popular song.

Most of these ancient ballads had their origin
during the dominion of the Moors in Spain.
Many of them, doubtless, are nearly as old as
the events they celebrate, though in their pres-
ent form the greater part belong to the four-
teenth century.

The seven centuries of the Moorish sov-
ereignty in Spain are the heroic ages of her his-
tory and her poetry. What the warrior achieved
with his sword the minstrel published in his
song. The character of those ages is seen in
the character of their literature. History casts
its shadow far into the land of song.

The ancient Spanish ballads naturally divide
themselves into three classes,—the historic, the
romantic, and the Moorish. The historic bal-
lads are those which recount the noble deeds of
the early heroes of Spain; of Bernardo del
Carpio, the Cid, Martin Pelaez, Garcia Perez de
Vargas, Alonzo de Aguilar, and many others
whose names stand conspicuous in Spanish his-
tory. Indeed, these ballads may themselves be
regarded in the light of historic documents;
they are portraits of long-departed ages, and if
at times their features are exaggerated and
colored with too bold a contrast of light and

shade, yet the free and spirited touches of a master's hand are recognized in all.

The next class of the ancient Spanish ballads is the romantic, including those which relate to the Twelve Peers of Charlemagne and other imaginary heroes of the days of chivalry.

To the romantic ballads belong also a great number which recount the deeds of less celebrated heroes, but among them all none is so curious as that of Virgil. Like the old French romance-writers of the Middle Ages, the early Spanish poets introduced the Mantuan bard as a knight of chivalry.

The ballad informs us that a certain king kept him imprisoned seven years, for what old Brantôme would call *outrécuydance* with a certain Doña Isabel. But being at mass on Sunday, the recollection of Virgil comes suddenly to his mind, when he ought to be attending to the priest; and turning to his knights, he asks them what has become of Virgil.

One of them replies, "Your Highness has him imprisoned in your dungeons," to which the king makes answer with the greatest coolness, by telling them that the dinner is waiting, and that after they have dined they will pay Virgil a visit in his prison.

Then up and spake the queen like a true heroine; quoth she, "I will not dine without him," and straightway they all repaired to the prison, where they find the incarcerated knight engaged in the pleasant pastime of combing his hair and arranging his beard.

He tells the king very coolly that on that very day he has been a prisoner seven years; to this the king replies, "Hush, hush, Virgil; it takes three more to make ten."

"Sire," says Virgil, with the same philosophical composure, "if your highness so ordains, I will pass my whole life here."

"As a reward for your patience, you shall dine with me to-day," says the king.

"My coat is torn," says Virgil; "I am not in trim to make a leg."

But this difficulty is removed by the promise of a new suit from the king, and they go to dinner. Virgil delights both knights and damsels, but most of all Doña Isabel. The archbishop is called in; they are married forthwith, and the ballad closes like a scene in some old play.

The third class of ancient Spanish ballads is the Moorish. Here we enter a new world, more gorgeous and more dazzling than that of Gothic chronicle and tradition. The stern spirits of Bernardo, the Cid, and Mudarra have passed away; the scene is changed; it is the bridal of Andalla, the bullfight of Ganzul. The sunshine of Andalusia glances upon the marble

walls of Granada, and green are the banks of Xenil and the Darra. A band of Moorish knights gayly arrayed sweep like the wind through the square of Vivarambla. They ride to the Tournament of Reeds; the Moorish maiden leans from the balcony; bright eyes glisten from many a lattice; and the victorious knight receives the prize of valor from the hand of her whose beauty is like the star-lit night.

Then comes the sound of the silver clarion, and the roll of the Moorish atabal, down from the snowy pass of the Sierra Nevada and across the gardens of the Vega. Alhama has fallen; woe is me, Alhama! The Christian is at the gates of Granada; the banner of the cross floats from the towers of the Alhambra! And these, too, are themes for the minstrel,—themes sung alike by Moor and Spaniard.

Such are the ancient ballads of Spain; poems which, like the Gothic cathedrals of the Middle Ages, have outlived the names of their builders. They are the handiwork of wandering, homeless minstrels, who for their daily bread thus "built the lofty rhyme," and whose names, like their dust and ashes, have long, long been wrapped in a shroud.—*From Longfellow's "Outre-Mer."*

WHO'LL BUY GREATNESS?

(*Father Time, auctioneer.*)

Who will buy Greatness? Give me a bid!

Greatness, a jewel that cannot be hid!

Start it at something, don't all speak at once.

You, sir, my man, you don't look like a dunce—

Look at it carefully, turn it around,

Tap on it—what a fine, echoing sound!

What is it, youngster? Oh, "work," says the boy.

Thousands would give that for such a fine toy,

"Ease," "patience," "sleep"? Well, that's a beginning.

Hundreds say "happiness," but they're not winning.

"Books," "statues," "paintings"—I hear it from twenty—

They are too common, you know I have plenty.

"Wealth"? Well, to you that may mean a great deal.

"Health"? Ah, now really it seems that you feel!

What is that? You would be Anarchy's tool?

And you, sir? For Greatness he'd gladly play fool!

Warriors—statesmen—your blood and your brain?

Come, this won't answer, you must bid again.

What? Give you Greatness for such a poor store?

You know in your hearts that you think it worth more.

"Life," "friends," and "honor"? Oh, that is not dear;

"Home," "wife," and "children"? Come, sir, speak up clear.

Going, now—"faith"—"hope"—that's a bit nigher!

Oh, gentlemen, cannot you go a point higher?

Now, now—you would make an old auctioneer weep.

Just look at it—Greatness—and going so cheap!

You, there, on the edge, now, I just want to ask, As you go to your lowly and poorly paid task, Don't you want it? No? Then to you I will give it.

That's the only way, friends, you can get it—is, live it.

—Charles H. Crandall.*

NDINTPILE PONT (?).

"WHAT would you say," wrote a certain editor to me last Friday, "to doing next a paper on Ndintpile Pont?"

I like the suggestion, but I can't make out what Ndintpile Pont is. This rather handicaps me, especially as I have a presentiment that it is not Ndintpile Pont at all. It looks like Ndintpile Pont. The editor in question's writing appears very easy to decipher if you hold it a little bit away, but, like the multiplication table, it is not so simple as it looks. The annoying thing is that he has written Ndintpile Pont with one dash of the pen, as if it were so well known that I could not possibly go wrong with it. Thus I have felt reluctant to write and ask him whether it really is Ndintpile Pont. I don't want him to think that I am not well up in the topics of the day. It would be injurious to my standing in the profession and might affect my balance at the bank. Always make it a rule never to show your ignorance; wear a confident air, and convince the editor that you are just the man he is looking for.

But this unfortunate affair threatens to prove too much for me. I have shown the editor's letter to several of my friends. I do this with a craft that is not natural to me. Instead of asking them openly if they can make out what these words are that look like Ndintpile Pont, I fling them the letter with affected carelessness, and say, "By the way, what do you think of that for the subject of an article?" While

they read I put my hands over my face, as if I were thinking about something else, and watch them through my fingers. They take Ndintpile Pont in different ways. Sometimes they turn the letter upside down (after carefully glancing at me to see if I am observing them) or they try to read it sideways. This is satisfactory so far, for it shows that they are as much puzzled as I am, but it is no assistance. They end by asking me what this subject is that the editor proposes. Of course this foils me, and I have to reply in a careless tone, "Oh, Ndintpile Pont," implying that they must know what Ndintpile Pont is. One had the honesty to say he never heard it, but most of them say, "Oh," or "Ah," as if they understood thoroughly, and a few have had the hardihood to ask me how I meant to treat it. I reply, blandly, "In the usual way," and that seems to satisfy them. Others to whom I have shown the letter say it is not "Ndintpile Pont," but "Henderson's Book," and that has rather startled me, for on re-examination, "Pont" might be Book, "and as for 'Ndintpile' it might be anything. The more you look at it the more you feel this. Suppose it is Henderson's Book, who is Henderson, and where is his Book? When they ask me this, I say that Henderson is a rising writer, but I am less ready with an answer when I put the question to myself.

One acquaintance, after reading the letter, said that he remembered an article on the same subject the week before in the *Daily News*. I brightened up at this, and asked him what point of view the *Daily News* looked at it from. His way of taking my question made me suspect that he was like the others, too well-satisfied to admit that he could not make the writing out. He replied, however, that the *Daily News* treated it, so far as he could recollect, in its political aspect, and presumed I would discuss it rather in its social bearing. I admitted that that was my intention, and after he had gone I went to the office of the *Daily News* and examined the file. I could not, however, discover an article on Ndintpile Pont, or on anything at all like it. Had I been able to trust my friend, my position would have been improved, for I would have at least have known that the subject was one which could be treated from both a political and a social standpoint. On returning home I spread the letter out before me, and after looking at it for a long time, made up my mind that it was not "Pont," but "Polit." This doubtless was short for "Political." Next morning I looked at it again, and then it seemed more like "Punt."

The last man I showed the letter to must have

*Wayside Music. New York: G. P. Putnam's Sons.

thought it was a lady's name, for he said, "Do you think she'll be pleased at your writing an article on her?" Though this question took me back, I replied, with considerable presence of mind, that I was sure she would like it; and then he asked me if I knew her personally. I said I had known her intimately for years, and he said was she not a bit of an invalid, and I said one of her lungs was completely gone. That evening I drew up a list of all the celebrated women still alive that I could think of, and compared the names with Ndintpile Pont. The one that came nearest it was Mrs. Oliphant. The last four letters of her name are not so unlike Pont when you examine them with a hope that they are like it. Tack the "ile" of what seems to be the first word on to the "Pont" and you get "Ilepont." Then look at Ilepont as the editor has written it, and it might easily be Oliphant. That leaves "Ndintp" unaccounted for; but, after all, is it Ndintp? Is it not more like Margaret, which is Mrs. Oliphant's Christian name? I sat down to write about Mrs. Oliphant with a light heart, but before the first paragraph was finished I became doubtful again. Was Mrs. Oliphant an invalid? She is not, so far as I know; indeed, if she were, she could not write so much. On the whole, it seemed rather a risky thing to trust to its being Mrs. Oliphant. More likely Ndintpile Pont is the name assumed by some lady writer. If so, it is a striking pseudonym. I could, of course, write a fancy article about her, remarking that it is quite unnecessary to tell the intelligent reader what Ndintpile Pont's real name is, for that is an open secret. Writers do such things, I am told, and it always flatters a reader to call him intelligent and take for granted that he knows what he does not know.

Having become despondent, I have confessed to a few particular friends that the editor has contrived to puzzle me. Looking at his suggestion in the light of that admission, they have all agreed on one point, that, whatever it is, it is certainly not Ndintpile Pont. One suggests that it is something Pond, and asks if I know anything about a pond. I remember once falling into one, so he thinks the editor wanted me to describe what it felt like. Depend upon it, he says, the editor wants to know from one who has really gone through the experience what the sensation of being nearly drowned is like. They say it is a delightful death, but is it? I cannot think it is Pond, however, for, in the first place, the editor does not know that I once fell into one, and, besides, I was not nearly drowned. It was a mere puddle of water, and I was quite surprised to learn afterward that

it was a pond. It might certainly be Punt. I am living in a houseboat at present, and, of course, am frequently in punts. Is it "Fishing off a Punt," or "A Day in a Punt," or "Our Houseboat Punt"? Somehow it is difficult to feel certain that it is.

There are points of view from which it looks not unlike the name of a quack medicine for restoring the hair or making your child cry out in the night. Or is it a new soap? If so, I prefer it to any other, and it is matchless for the hands and complexion.

At all events, I hope there is nothing wrong about it. It sounds like treason. Probably I had better leave it alone. I have thought it over until the houseboat is going round and round, so my most honest course seems now to be to write to the editor, saying that I won't be able to do an article this month, as I can't make out the subject.—*From J. M. Barrie's "Two of Them."* *

DREAMS.

THE GARDENS OF PLEASURE.

SHE walked upon the beds, and the sweet rich scent arose; and she gathered her hands full of flowers. Then Duty, with his white clear features, came and looked at her. Then she ceased from gathering, but she walked away among the flowers, smiling, and with her hands full.

Then Duty, with his still white face, came again, and looked at her; but she, she turned her head away from him. At last she saw his face, and she dropped the fairest of the flowers she had held, and walked silently away.

Then again he came to her. And she moaned, and bent her head low, and turned to the gate. But as she went out she looked back at the sunlight on the faces of the flowers, and wept in anguish. Then she went out, and it shut behind her for ever; but still in her hand she held of the buds she had gathered, and the scent was very sweet in the lonely desert.

But he followed her. Once more he stood before her with his still, white, death-like face. And she knew what he had come for: she unbent the fingers, and let the flowers drop out, the flowers she had loved so, and walked on without them, with dry, aching eyes. Then for the last time he came. And she showed him her empty hands, the hands that held nothing now. But still he looked. Then at length she opened her bosom and took out of it one small flower she had hidden there, and laid it on the

*New York: Lovell, Coryell and Company.

sand. She had nothing more to give now, and she wandered away, and the gray sand whirled about her.

LIFE'S GIFTS.

I SAW a woman sleeping. In her sleep she dreamt Life stood before her, and held in each hand a gift—in the one Love, in the other Freedom. And she said to the woman, "Choose!"

And the woman waited long: and she said, "Freedom!"

And life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.—*From Olive Schreiner's "Dreams."**

IN THE DAYS WHEN JOVE REIGNED.

O DAYS endeared to every Muse,
When nobody had any views,
O happy days, when men received
From sire to son what all believed.

So from these days I fly to those
That in the landlocked Past repose,
Where no rude wind of doctrine shakes
From bloom-flushed boughs untimely flakes.

Where morning's eyes see nothing strange,
No crude perplexity of change,
And morrows trip along their ways
Secure as happy yesterdays.

Then there were rulers who could trace
Through heroes up to gods their race,
Pledged to fair fame and noble use
By veins from Odin filled or Zeus,

And under bonds to keep divine
The praise of a celestial line.
Then priests could pile the altar's sods,
With whom gods spake as they with gods.

And everywhere from haunted earth
Broke springs of wonder, that had birth
In depths divine beyond the ken
And fatal scrutiny of men;

Then hills and groves and streams and seas
Thrilled with immortal presences,
Not too ethereal for the scope
Of human passion's dream or hope.

Now Pan at last is surely dead,
And King No-Credit reigns instead,
Whose officers, morosely strict,
Poor Fancy's tenantry evict.

Chase the last Genius from the door,
And nothing dances any more.

Whence? Whither? Wherefore? How? Which?
Why?

All ask at once, all wait reply.

—James Russell Lowell.

A SCANDINAVIAN MYTH.

ACCORDING to the Eddas there was once no heaven above nor earth beneath, but only a bottomless deep, and a world of mist in which flowed a fountain. Twelve rivers issued from this fountain, and when they had flowed far from their source, they froze into ice, and one layer accumulating over another, the great deep was filled up.

Southward from the world of mist was the world of light. From this flowed a warm wind upon the ice and melted it. The vapors rose in the air and formed clouds, from which sprang Ymir, the Frost giant, and his progeny, and the cow Audhumbla, whose milk afforded nourishment and food to the giant. The cow got nourishment by licking the hoar frost and salt from the ice. While she was one day licking the salt from the stones there appeared at first the hair of a man, on the second day the whole head, and on the third the entire form endowed with beauty, agility, and power. This new being was a god, from whom and his wife, a daughter of the giant race, sprang the three brothers Odin, Vili, and Ve. They slew the giant Ymir, and out of his body formed the earth, of his blood the seas, of his bones the mountains, of his hair the trees, of his skull the heavens, and of his brain clouds, charged with hail and snow. Of Ymir's eyebrows the gods formed Midgard (mid earth), destined to become the abode of man.

Odin then regulated the periods of day and night and the seasons by placing in the heavens the sun and moon, and appointing to them their respective courses. As soon as the sun began to shed its rays upon the earth, it caused the vegetable world to bud and sprout. Shortly after the gods had created the world they walked by the side of the sea, pleased with their new work, but found that it was still incomplete, for it was without human beings. They therefore took an ash-tree and made a man out of it, and they made a woman out of an alder, and called the man Aske and the woman Embla. Odin then gave them life and soul, Vili reason and motion, and Ve bestowed upon them the senses, expressive features, and speech. Midgard was then given them as their residence, and they became the progenitors of the human race.

*Boston: Roberts Brothers.

The mighty ash-tree Ygdrasil was supposed to support the whole universe. It sprang from the body of Ymir, and had three immense roots, extending one into Asgard (the dwelling of the gods), the other into Jotunheim (the abode of the giants), and the third to Niffleheim (the regions of darkness and cold). By the side of each of these roots is a spring, from which it is watered. The root that extends into Asgard is carefully tended by the three Norns, goddesses who are regarded as the dispensers of fate. They are Urdur (the past), Verdani (the present), Skuld (the future). The spring at the Jotunheim side is Ymir's well, in which wisdom and wit lie hidden, but that of Niffleheim feeds the adder, Nidhogge (darkness), which perpetually gnaws at the root. Four harts run across the branches of the tree and bite the buds; they represent the

four winds. Under the tree lies Ymir and when he tries to shake off its weight the earth quakes.

Asgard is the name of the abode of the gods, access to which is gained only by crossing the bridge, Bifrost (the rainbow). Asgard consists of golden and silver palaces, the dwellings of the gods, but the most beautiful of these is Valhalla, the residence of Odin. When seated on his throne he overlooks all heaven and earth. Upon his shoulders are the ravens Hugin and Munin, who fly every day over the whole world, and on their return report to him all they have seen and heard.

Odin is frequently called Alfadur (All-father), but this name is sometimes used in a way that shows that the Scandinavians had an idea of a deity superior to Odin, uncreated and eternal.

—From Bulfinch's *Mythology*.

TALK ABOUT BOOKS.

The Standard
Dictionary.

An examination of the first volume of Funk and Wagnalls Standard Dictionary* brings forcibly to mind the words of Daniel Webster, "There is always room at the top." With the Century, the International, and the Imperial already in the field, it had seemed beforehand as if a new claimant could find no chance of recognition; but the merits of the Standard are such as to have won for it already a large place. In every particular it shows that it is the result of scholarly and exhaustive research, and, at the same time, that it has been admirably adapted to popular use. In many points it differs widely from all other works of its kind, and in these changes evidences especially the keen appreciation felt by its makers for the needs of those who require definite and minute direction in the use of language. Among these welcome changes is to be noticed first the capitalization in the vocabulary of only proper names, so that one glance is sufficient to determine the correct usage in this respect. The use of the double hyphen in cases of compound words obviates entirely the common difficulty of distinguishing between the divisions marking the syllables of a word and those indicating the parts of compound words. Another advantage is found in such an arrangement of the treatment given to words as to allow of greater rapidity in the use of the book for the more general

purposes. The definition follows immediately after each word, so that the eye lights at once upon what it is usually seeking and is saved the trouble of running over points of more remote information, which points are added later in the order of their importance. The radical changes indicating pronunciation in some instances will require time in which to make themselves familiar and it may be questioned whether they are an improvement. To see the pronunciation of *late* denoted by *lét* and that of *dine*, by *dain* will be confusing to most people. The Standard Dictionary contains nearly three hundred thousand words, fifty thousand more it is claimed than any other work; all the definitions are clear, complete, exhaustive, and yet so thoroughly systematized and so well arranged is the plan adopted, that the whole is to be comprised in two volumes. The full page cuts and colored plates form beautiful and valuable additions. The book is substantially bound, and in external appearance is all that could be desired.

Travel and
Adventure.

A book of travels in which the itinerary was the same as that followed by Columbus,* and whose able writer acting as special commissioner sent by the World's Columbian Exposition, had for his object the finding of all possible landmarks connected with the great discoverer, could not fail to offer unusual promise of entertainment and information. And the promise is well met. Even so long

* A Standard Dictionary of the English Language. Prepared by more than two hundred specialists and other scholars under the supervision of Isaac K. Funk, D.D. Vol. I. New York: Funk & Wagnalls Company.

* In the Wake of Columbus. By Frederick A. Ober. Boston: D. Lothrop Company.

afterwards there was caught from the environments somewhat of the same spirit which animated Columbus, and this spirit is well reflected in the pages. From the convent of La Rabida, across the stormy sea to the islands of the New World and through all the subsequent wanderings, there is in the whole account a strange blending of the past and present that lends a unique interest to the narrative. Newly reading, in the different places visited, the journal kept by Columbus in his journeyings the author sought traces of what was there described, and wherever he failed to discover any, the law of contrast brought to bear in his own descriptions serves to call up more vividly mental pictures of the lands as seen by both writers.

"Famous Adventures and Prison Escapes of the Civil War"* is a collection of seven thrilling narratives told by as many different persons. The first of the group is the "War Diary of a Union Woman in the South" edited by G. W. Cable. It gives graphic inside glimpses of the hardships and sufferings endured by those holding Union sentiments who were caught at the outbreak of the war within the Confederate lines. A vivid and realistic sketch of the digging of Col. Rose's Tunnel and the escape and recapture of several of the prisoners from Libby Prison forms another chapter of the work. The other accounts relate to other exciting scenes and hairbreadth escapes. All are like flash lights revealing detached episodes of the war.

The most practical lesson to be gathered from that charming book, "The Chronicles of the Sid,"† is the one teaching the needlessness of growing old. It goes far toward exploding the old, prevalent idea that as years creep on apace one must gradually settle down more and more to a life of inactivity. It consists mainly of the story told by one woman of the extended travels undertaken by her friend, another woman, after she had passed the age of sixty-three years. In no conventional manner were these journeys made. Having an income of only \$500 a year, great economy had to be practiced. With the smallest possible band of attendants the great Sahara Desert—where the traveler received the name Sid, Arabian for lady,—was crossed and many places visited which had never before seen a white woman. Egypt, Palestine, Scandinavia, and Iceland were also traversed after the same general manner. The novel plan of the book is

equaled by the peculiar interest which permeates all of its pages.

One can readily anticipate the fund of interest which must center in the treatment of such a theme as a journey to the far West undertaken in 1846 and described by such a historian as Mr. Parkman. Hosts of readers since the appearance of the first edition can bear witness to the fact that the realization equaled such anticipation. A new edition* in handsome form makes the work in every particular a most attractive volume.

English interest in the New World dates from the period of the discovery of its precious metals. They proved the great inducement which in the days of Queen Elizabeth led Englishmen to make their eager way across the sea determined to have their share of the treasures. Among the first renowned navigators were Hawkins, Frobisher, and Drake. Early accounts of their explorations gathered from the writings of Hakluyt, Sparke, and Hawkins himself, and from Best, Pretty, and Briggs are bound together forming a connected volume† treating of those times. The quaint old-time style of writing puts the reader in close touch with scenes described. A pertinent expository Introduction forms a fine opening chapter.

"Yes, indeed," remarked one of the guests at the English table, "yes, indeed, we start life thinking that we shall build a great cathedral, a crowning glory to architecture, and we end by contriving a mud hut."

"I am glad you think so well of human nature," said the Disagreeable Man, suddenly looking up from the newspaper which he always read during meal-time. "I should be more inclined to say that we end by being content to dig a hole, and get into it, like the earth men."

Such is the beginning of the little book, "Ships that Pass in the Night,"‡ a story which for originality, depth of feeling, and subtle and sympathetic insight into the meaning of human existence deserves the popularity that it has so quickly won. Curiosity as to what the Disagreeable Man will say next leads one at once into the midst of a number of interesting people, portrayed with admirable art. The Disagreeable Man proves to be not so gruff a fellow as

* The Oregon Trail. Sketches of Prairie and Rocky-Mountain Life. By Francis Parkman. Boston: Little, Brown, and Company. \$1.00.

† Voyages of Elizabethan Seamen to America. Edited by Edward John Payne, M. A. New York: Macmillan & Co.

‡ Ships that Pass in the Night. By Beatrice Harraden. New York: G. P. Putnam's Sons. \$1.00.

* Famous Adventures and Prison Escapes of the Civil War. New York: The Century Co.

† The Chronicles of the Sid. By Adela E. Orpen. New York: Fleming H. Revell Company. \$2.00.

at first he seemed, and, moreover, cures the cynicism of a noble young woman who, broken down through overwork, has sought the same Swiss health resort, thinking that no one but herself knows what disappointed ambitions are. The title of the book would not be a true one if "darkness again and a silence" did not follow the pleasant opportunity to "speak each other in passing," and the artistic evolution of the theme demands it.

A story far above the average both in interest and literary felicity is "Apprentices to Destiny."* The chief character is a young and charming girl who, brought under the influence of a socialistic idealist, thinks she sees in his work for humanity the object to which she too would devote her life. This is an opportunity that the author has improved for making a finely discriminating study of growth in womanly qualities. The brightness and sparkle of the conversations will be the envy of many an older writer who has found the dialogue the hardest part of a book to manage; here it is spontaneous, fresh, and pungent. The impression left by the story is one of seriousness but not unmingled with hopefulness for a fulfillment of mankind's possibilities for good.

"The Translation of a Savage"† is a rather impossible story but deserving credit for the admirable restraint with which the theme is handled. In a fit of pique a young Englishman in Canada marries the daughter of an Indian chief and sends her, dressed in buckskin, moccasins, and leggings, to his father's home in England. How this poor instrument of an unworthy retaliation becomes the beloved daughter of the proud, aristocratic family, standing her husband's test of injury, neglect, and temptation as few would have done, makes a very dramatic little tale, and each actor carries out his part well.

"The Faience Violin"‡ is an amusing study of the "collecting" mania, the danger of contagion, its various stages, and—in one case—its cure. Champfleury is a French writer of whom too little is known in this country, and it would be well for translators to give him more attention. In the present instance the story is admirably done into English, as might be expected since Mr. W. H. Bishop undertook the task. The decoration of hops on the cover suggests contents of soporific tendencies, but the story is a very wide-awake one notwithstanding.

* Apprentices to Destiny. By Lily A. Long. New York: Merrill and Baker. \$1.00.

† The Translation of a Savage. By Gilbert Parker. 75 cts.

‡ The Faience Violin. By Champfleury. Translated by William Henry Bishop. New York: D. Appleton and Company.

The latest laureate in the realm of Munchausenism is the Colonel who spins the yarns in W. L. Alden's new book.* With the most truthful air in the world and scarcely a twinkle of the eye he rambles along, utterly unmindful whether his audience wince or applaud. The skit "Silver-Plated" hits off with sly humor the habit of evasion of customs duties, and is a fair sample of the fantastic fun that pervades the whole. According to the Colonel, a tenor who was under contract to return with him to America to join an opera company was so unfortunate while in Berlin as to sit in the corner of an electric car where the electricity had been leaking, and, being a careless chap, sat in the fluid for a half hour or so. The electricity dissolved the case of his silver watch and deposited the silver in a band around his waist. The trouble the Colonel had in landing the tenor without paying fifty per cent *ad valorem* duty, since he must be classified as silver-plated, shows very conclusively how a man may suffer even when he has no intention of defrauding the government.

Volumes X. and XI. of the *Columbian Historical Novels*† cover respectively the periods of the War of 1812 and the Mexican War. There is a distinctive quality about this author's blending of history and romance which lifts his books into a high place among writings of the sort. The historical characters have been carefully studied and presented and the fictitious ones are quite as real. Humor is not lacking and there is an abundance of conversation. The thorough student of history cannot fail to enjoy passing over this field so well worked, and the superficial reader will absorb much that will help to cultivate a taste for thoroughness.

A story which holds the interest without a break is "Namesakes."‡ There is a plenty of incident, people that are real flesh and blood, and a well-conceived and admirably executed plot.

"On the Cross"|| is a long but never wearisome story of much strength and sweetness. The representative of Christ in the Passion Play at Oberammergau is the principal character, and the ample material afforded by his surroundings is well worked up.

* Told by the Colonel. By W. L. Alden. New York: J. Selwin Tait and Sons.

† Vol. X. Sustained Honor. Vol. XI. Humbled Pride. By John R. Musick. New York: Funk and Wagnalls Company. \$1.50 each.

‡ Namesakes. A Story of a Secret. By Evelyn Everett-Greene. New York and Chicago: Fleming H. Revell Company. \$1.50.

|| On the Cross. A Romance of the Passion Play at Oberammergau. From the German of Wilhelmine von Hillern by Mary J. Safford. New York: Geo. Gottsberger Peck. \$1.00.

Kaskaskia, once the capital of the Territory of Illinois, was founded in 1680 as a Jesuit Mission. A painstaking study of its tradition and history has brought out facts which have been wrought into a taking little story.* The book is illustrated with reproductions from photographs.

The characteristics of the people of the Pine Tree State are sketched with a loving hand in "Retold Tales of the Hills and Shores of Maine."† The short stories which fill the volume are all located in various parts of that state, and are bright with local color.

Religion. The Scripture put on trial as before a court of justice is the method of treatment employed in "A Lawyer's Examination of the Bible."‡ The readers are to form the jury. Testimony is taken on both sides, for and against, after the authenticity and credibility of the witnesses have been established. All evidence is then closely examined and the work proceeds to the closing argument and leaves the case. There can be no question as to what the decision must be at the hands of an honest jury. It is a strong effort to establish the claims of Christianity over the reasoning powers of man.

A book of excellent advice and of capable direction for those for whom it is especially prepared is "The Young Preacher."|| Containing words of both warning and encouragement from one who has so triumphantly trodden the way before them, it will form a safe guide for all who turn to it for direction.

The large part which Christianity has taken in the civilization of the world is adduced as evidence of supernatural origin in a recent book § by Dr. Weir. The new conception of man introduced by the Gospel steadily acts with uplifting force upon all races of people as does no other idea. This trend of reasoning leads to the clear conclusion which it was the aim of the author to reach.

From the many occasional writings of Dr. Tiffany, whose name and ministry are so well known, enough has been culled to form a good-sized volume.¶ The best of the sermons and lectures which when uttered made their in-

fluence for good so strongly felt, will thus be made to re-echo their truths to many other glad listeners.

The necessity, the duty, of study and of higher development on the part of professing Christians is made very imperative and very clear in a logical work entitled "The Intellectual Culture of the Christian."* The pernicious fallacy that earnest belief and true culture are inimical to each other is most plainly shown.

"The Apostolic Church"† is a succinct and forcible account of the founding and development of the Christian system of religion. With keen gaze the condition of the world at the time of Christ's coming, is scanned, and the growth of the church within its seemingly hostile environments is followed. Many helpful lessons applicable to the present life of the church are drawn.

"The Witness to Immortality"‡ is a book which will greatly help all those who turn with longing to the thought of life beyond the grave and who yet cannot assure themselves of eternal existence. The best that has been thought and said concerning this great problem by the great thinkers and teachers of all time has been gathered and is presented here as proof incontrovertible of the subject. What sacred writing, poetry, and philosophy have revealed, what all historical evolutions and all life have taught, and the lessons which thoughtful men have deduced from the whole, all add strong testimony.

A quotation from the beginning of the work called "The New Redemption"|| will, perhaps, best show its scope and aim. The author says, "We are in the beginnings of a revolution that will strain all existing religious and political institutions and test the wisdom and heroism of the earth's purest and bravest souls. . . We must get ready for the charge of making straight the way of the Lord Christ into the heart of the social strife that He may purify it with the hope of justice." The whole social problem is studied in a masterful way from the standpoint of the Christian apostle.

Volume XXII. of "The People's Bible"§ is devoted to the Gospel of St. John. The re-

* Old 'Kaskia Days. By Elizabeth Holbrook. Chicago: The Schulte Publishing Company.

† Retold Tales of the Hills and Shores of Maine. By Mrs. H. G. Rowe. Bangor, Me.: D. Bugbee and Co. \$1.50.

‡ A Lawyer's Examination of the Bible. By Howard H. Russell, LL. B. With an introduction by Frank W. Gunsaulus, D. D. — The Young Preacher. By Theodore L. Cuyler, D. D. New York and Chicago: Fleming H. Revell Company.

§ Christianity in Civilization. By Samuel Weir, B. D. 50 cents. — ¶ Pulpit and Platform. By Rev. O. H. Tiffany,

D. D., LL. D. \$1.25. — * The Intellectual Culture of the Christian. By the Rev. James McCann, D. D. 40 cents. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis.

† A Sketch of the History of the Apostolic Church. By Oliver J. Thatcher. — ‡ The Witness to Immortality in Literature, Philosophy and Life. By George A. Gordon. Boston and New York: Houghton, Mifflin and Company.

|| The New Redemption. By George D. Herron. New York: Thomas Y. Crowell & Company. 75 cents.

§ The People's Bible. Discourses upon Holy Scriptures. By Joseph Parker, D.D. New York: Funk & Wagnalls Company. \$1.50.

markedly full and clear system of study noted in all of the preceding volumes is continued here. Each successive volume of this truly great work strengthens the hold which it has taken on popular estimation. The full comments on the Bible text are so arranged as to make the whole appear as a connected discourse.

In the system of Bible study* instituted by

* Studies in St. Paul's Epistles. By Bishop H. W. Warren, University Park, Col.: Issued monthly by the Iliff School of Theology, University of Denver. 25 cents a year.

Bishop Warren, that of publishing periodically helps in regular connected order on certain portions of the Scriptures, those devoted to the Pauline Epistles to Philemon, to the Philippians, and to Timothy, follow the adopted plan. The Introduction gives the whole setting of each letter in time, place, and condition. Then follows a paraphrase of the letter, and after this the detailed study in form of notes. It goes without saying that the whole scheme is scholarly, critical, and of great value.

SUMMARY OF IMPORTANT NEWS FOR FEBRUARY, 1894.

HOME NEWS.—February 1. Bids for \$50,000,000 government bonds opened at Washington, aggregating over \$58,000,000 at prices ranging from 114 to 121.

February 2. The Rev. Dr. C. A. Hall of the Protestant Episcopal church consecrated bishop of Vermont.

February 3. Death of George W. Childs.

February 6. Opening in Topeka, Kans., of the National Convention of the Farmers' Alliance and Industrial Union.

February 7. A sharp earthquake shock at San José, Cal.

February 8. President Cleveland signs the bill repealing the Federal Elections laws.

February 10. The envoys of Brazil and Argentina submit their cases to President Cleveland, who is to act as arbitrator in the boundary disputes.

February 12. The birthday anniversary of Abraham Lincoln celebrated in many places.

February 13. Severest snowstorm along the Atlantic coast since the blizzard of 1888.—Thirteen men buried alive by the cave-in of a mine at Plymouth, Pa.—Meeting in San Francisco of the Trans-Mississippi Congress.

February 14. Temperature at Fort Fairfield, Me., 40 degrees below zero.

February 15. Twenty-sixth annual session of the National American Woman's Suffrage Association opens at Washington, D. C.

February 16. Burning of Knoxville College, Tenn., and annex, with a library of 2,800 volumes.—All the large silk factories of New York City shut down on account of striking employees.

February 19. President Cleveland nominates Senator White of Louisiana, for associate judge of the Supreme Court.—John Y. McKane sentenced at Brooklyn, N. Y., to six years in Sing-Sing for violation of election laws.

February 21. One death and several persons made seriously ill by chlorine gas resulting from the annual class conflict over the freshman banquet at Cornell University, Ithaca, N. Y.

February 22. The Association of the Daughters of the American Revolution open their third continental congress at Washington, D. C.

February 23. The school children of San Francisco visit the Midwinter Fair.

February 24. Prendergast, the murderer of Carter Harrison, sentenced to be hanged on March 23.

February 26. A mass meeting of students at Cornell University resolves to do away with hazing.

FOREIGN NEWS.—February 1. The French Chamber of Deputies express confidence in the government by a vote of 356 to 160.—Death of the widow of the painter Millet.—Burning of the great silk stores of Favre and Lioux, Lyons, France.—Revolt against excessive taxation at Oporto, Portugal.—United States Minister Willis declines for himself and the United States naval officers at Honolulu, President Dole's invitation to take part in the celebration of the first anniversary of the abrogation of the Hawaiian monarchy.

February 2. Parnellites issue a manifesto, declaring the Liberal government's rule in Ireland a failure.—Surrender of King Behanzin of Dahomey, to the French.—Wreck of the United States warship *Kearsarge* off the Nicaraguan coast, officers and crew rescued.

February 6. A majority of 81,730 for prohibition at the recent plebiscite in Ontario.

February 7. Opening in Paris of an international sanitary conference.

February 9. Emperor William celebrates the twenty-fifth anniversary of his entrance into the army.

February 10. The Russo-German commercial treaty signed by representatives of both powers at Berlin.—Dispatches from Cape Town report the death of King Lobengula.

February 14. A proposal adopted by the Reichstag to introduce into Germany the Australian ballot system.—A commercial convention between France and Bolivia signed.

February 15. Most of the amendments made by the House of Lords to the Parish Councils bill rejected by the House of Commons.—Dr. Herz ordered by a Paris court to pay 600,000 francs to the Panama Canal Company's creditors.

February 18. A resolution for abolishing the House of Lords adopted at a meeting of the populace in Trafalgar Square, London.

February 19. Emperor William visits Prince Bismarck at Friedrichsruhe.

February 20. Prime Minister Gladstone withdraws the Employers' Liability bill in the House of Commons on the grounds that a large majority of the working classes are opposed to the amendments proposed by the House of Lords.

